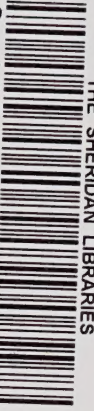


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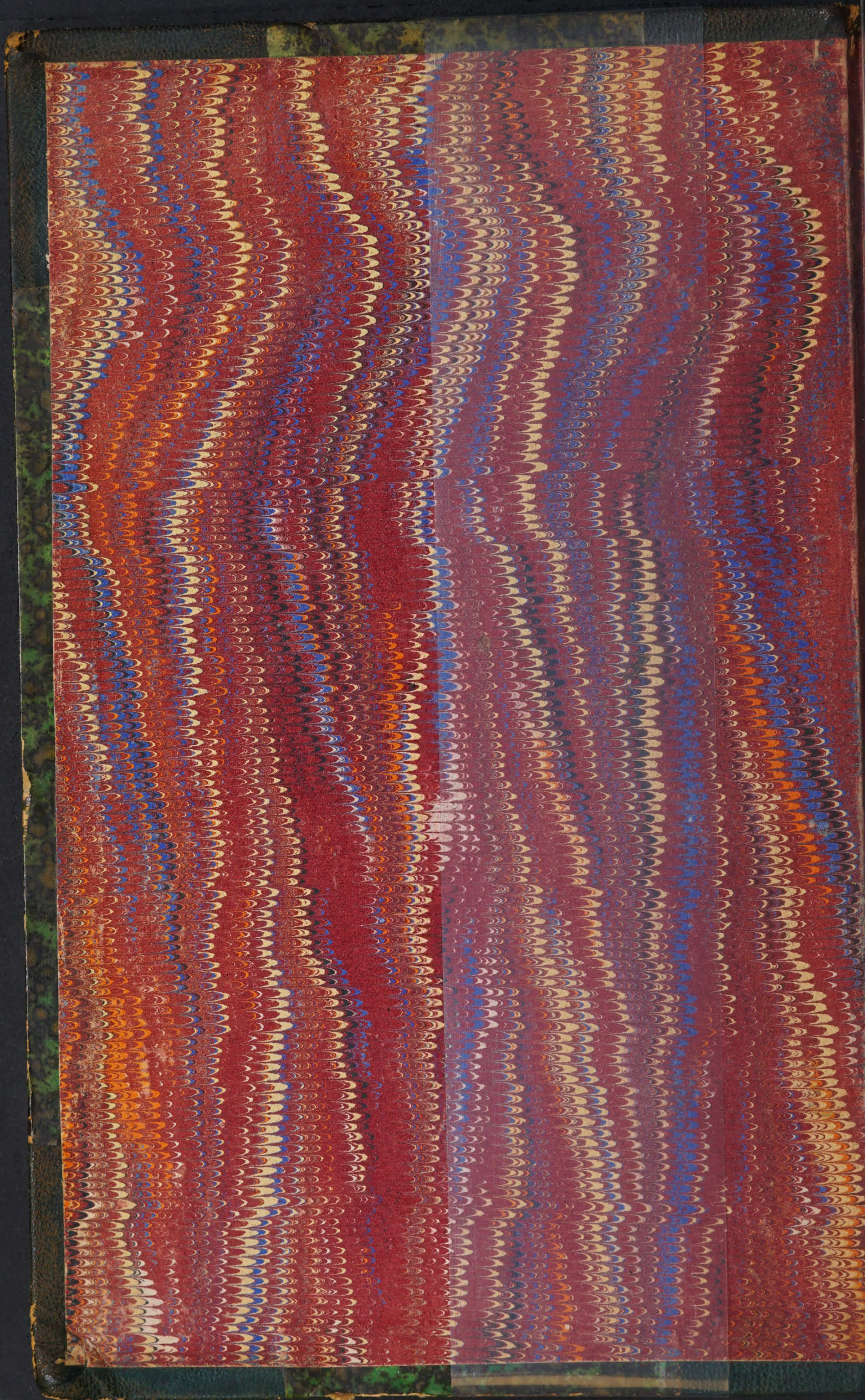
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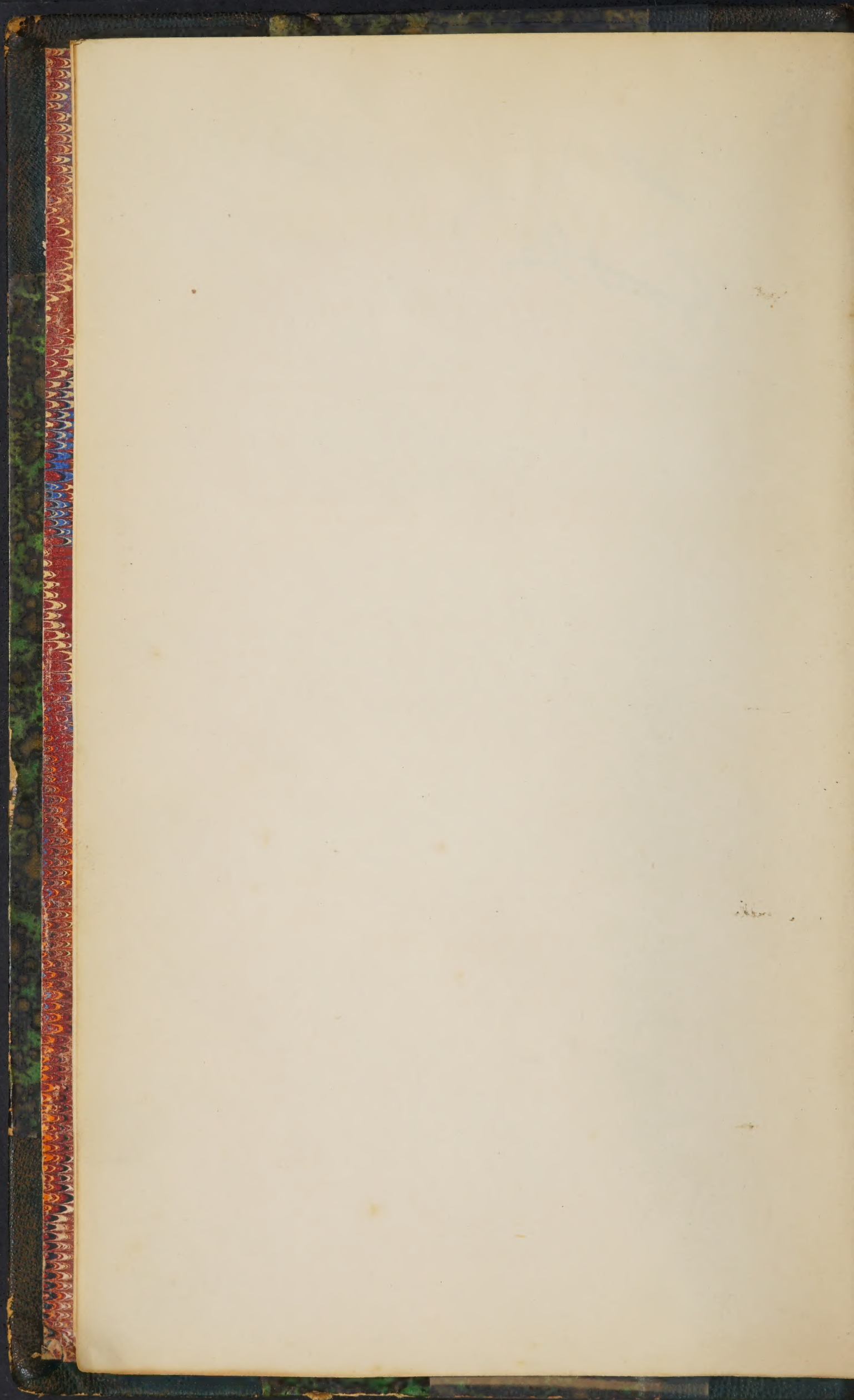
THE GREAT THROAT

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THE GREAT THROAT



VULGAR ERRORS,

ANCIENT AND MODERN,

ATTRIBUTED AS IMPORTS TO THE PROPER NAMES OF THE GLOBE,
CLEARLY ASCERTAINED: WITH APPROXIMATIONS TO THEIR
RATIONAL DESCENTS.

INVESTIGATING

THE ORIGIN AND USES OF LETTERS—MOSES'S (HITHERTO MISUNDER-
STOOD) ACCOUNT OF EDEN—BIBLICAL LONG-LOST NAMES—
UNKNOWN NAMES OF HEATHEN GODS, OF NATIONS,
PROVINCES, TOWNS, &c.

WITH

A CRITICAL DISQUISITION

ON EVERY STATION OF RICHARD OF CIRENCESTER AND ANTONINUS
IN BRITAIN; EXHIBITING OUR FABLES CONCERNING IT, AND
SHEWING FROM NAMES, DISTANCES, &c. ITS CERTAIN,
DOUBTFUL, OR IMAGINARY SITUATION.

To which is added,

RICHARD'S ORIGINAL WORK.



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TO THE
HONOURABLE
THE UNITED HIGHLAND SOCIETIES
OF
LONDON AND EDINBURGH,

THIS VOLUME,

DERIVING OUR ANCIENT NAMES
IN
MYTHOLOGY, TOPOGRAPHY, HISTORY, &c.
FROM
ROOTS AND WORDS OF THE GAELIC LANGUAGE,

IS DEDICATED,

BY THEIR OBEDIENT HUMBLE SERVANT,

THE AUTHOR.



PREFACE.

IN General Vallancey's Irish Grammar, it is stated, that according to *Neuman*, " Hebrew letters do each signify the idea either of motion, space, or matter. Hence every Hebrew word must be at once a name, and a definition of the subject; and all objects, in the natural and moral world, must be known as soon as their names are known, and their separate letters considered. The proper names of men being borrowed from such ideas as *Adam*, i. e. Red Earth, it is more rational to suppose our learned ancestors named their letters from men rather than trees."*

United with the features which nature presents, hills are the prominent objects, and from their heights, trees were sometimes allusively called by their names. Thus *Ceide*, which may be written *Ced*, is Celtic for an hill; and *Ced-ar*, or the great tree, took its name from this appellative. The word *Ais*, pronounced *Aish* or *Ash*, is also head or hill; and this is an old Hebrew name for *man*, and a British name for a tree: But these, which prove that the features of nature gave names to men and to trees, prove not that either men or trees gave denominations to these features, or to letters. On the contrary, I shall prove, that from the great natural objects of the earth, nearly every name was originally derived: And where a departure from such descent is imagined, it is generally to be attributed to fancy, and the mistake may be placed to our ignorance on this subject.

In describing nature, the symbols employed originally pointed out the features of its great parts, and not its little

* The Gaelic alphabet is supposed to have been named from trees, I shall prove that it was derived otherwise.

accidental circumstances. We must therefore search for symbolical representations of these features, and not for the trees of Gaelic or other alphabets. That the names of men were borrowed from such ideas as our author mentions cannot be admitted; *and it must be particularly remembered that words for land, for water, heads of land, heads of water, seas, streams, plains, and for their borders, are all that we can expect in names for the features of any country, or the symbols composing their names.*

The old monosyllabic words of the world still existing in languages, contain roots, prefixes, and postfixes: They compose a great number of words recoverable in sense; and their allusions will be more easily reconciled when the terms themselves are understood, than they can for the present be, from unskilfulness in their significations.

The reader of the following pages will perceive, that these monosyllables refer directly to the ancient names of Asia, of Africa, and of Europe; and he will judge, that they must refer also to their oldest languages. That they not only point out meanings in the words of each, which originally described nature; but the imports of common allusions also, in which they have been otherwise employed.

In estimating monosyllabic terms, some knowledge of their significations must be acquired. From this book, it is hoped, that this information may be gained; that the old appellations for the parts of nature, and for their settlements, will exhibit words sufficient for comprehending these terms, and for shewing more justly the senses of their allusions. In books of education we have often old appellations introduced; but so little are they known, their parts so little understood, and so wrongly are they divided into syllables, that the most unskilful could not more compleatly have succeeded in deranging their letters, separated as they are, according to our common mode of partition.

In various instances, there is no doubt that monosyllabic terms in names are not only misunderstood, but that they are often wrongly spelt and pronounced, from our not having,

for ages, been enabled to discriminate, so far as to divide compound terms into their original words.

It will not then be presumption to assert, that we must comprehend ancient appellations before we can analyse them: That we must properly divide them to understand their monosyllabic terms—but to divide them properly we *must learn*. The usual order of *chance* must be laid aside. We must *split* no old monosyllabic words, nor form any from *parts* of ancient terms without sufficient reasons.

To analyse old words, observe that initial consonants, form, from their sounds, *prefixed words*. *B, C, D, G, P, T,* and *V* have each *ee* or *e* ANNEXED in their pronunciation: Thus *B* is pronounced *Bee*, *C* is *Cee*, *D* is *Dee*, &c. Again *F, L, M, N, R,* and *S,* have *E* PREFIXED—thus *F* is *Ef*, *L* is *El*, *M* is *Em*, &c.

Roots are generally two letters, the first a vowel, the second a consonant—sometimes the two first are vowels, and the third is a consonant. *Prefixed consonants* in syllables are generally words. *Postfixes* are often augments or diminutives.* Where two or more monosyllabic terms compose the name it is sometimes difficult to discover whether the ending be a substantive or an adjective; and nothing but a comparison of the features of nature, with the ideas represented by the compound term, will decide this, and the real import. In most cases, however, we had luckily synonymous names, given when these names were understood; and these must all be considered, to find their agreement and their senses.

Besides the spellings given to the sounds of these letters, we have in old alphabets peculiar names attributed to them, flowing from words which represented hieroglyphics.

Into this preface I shall introduce a few of the fancies of authors concerning letters, and shall endeavour to give their original significations more perfectly than in Essay 6th, and still more usefully than they have hitherto been delivered.

A.

Written formerly, according to some authors, *A* and *Þ*, is called by Gaelic writers *Ailm* (*Ailim*) an *elm*, a *fir tree*, or a

* In Wiseman's English Grammar, 1764, our diminutives are inserted.

pa'm tree. It is called in the Samaritan and Hebrew, *Alp* or *Alepb*; in the Persian and Arabic, *Elif*; and in the Coptic and Greek *Alpha*.

Alepb is stated by *Bellarmino* to mean a *chief*, or a *prince*. By *Scaliger* it is considered as the first sound which children utter. By *Caninus* it is said to imply an *ox*, and Mr. Baxter, to shew the truth of this, has fixed horns to *Alepb*.

But *Alepb*, written in Hebrew *Alp*, implied primarily an head, (the *Alpes* mean heads, as I have shewn in this work). *Alp*, as an head, meant also *first*. The letter *A*, in the Gaelic, means likewise *head* or *first*, hill, promontory, &c. *As* implying *head*, it may be one of water or of land; and the head of water may be a stream, or it may be a sea head. *Aa* or *A* water, is a river in Germany, whose old name was *Alpba*. *A* an headland (*A*) is pronounced *Au*: It changes to *Av*, *Af*, *Ef*, *Eph*, *Ev*, and *Em*, in a variety of old names.—*Av*, the sea, changes to *Au*, *Al*, *Ail*, and *El*. Hence *Alepb*, *Elif*, or *Ailim*, may mean a sea head, or stream. And as *Ef*, *F*, or *Pb* are the same in pronunciation; and *A* or *Aa* means the same as *Ia* (by page xliii) region—*Alpba*, which was the old name of the river *Aa*, may imply the sea head region.—Great streams, connected directly with the sea, are often called sea heads, or little seas.—Thus the *Niel*, or *Nile*, from *Ni*, the sea, and *El*, an head, or *El* a diminutive, means the sea head, or the little sea. *Alpha* then may have taken its name from some *head-land*, or from some *sea head*, like the Nile.

ABEL.

Abel, as a common word, is rendered in our expositions of the scriptures, *vanity*, *breath*, and *vapour*. As the name of a city, it is rendered *mourning*; but *Pagninus* judged that it referred to the features of nature, and without analysing it, he called it a *valley*, or a *plain*.

The world was named from a just discrimination of its features. Words for the wants, for the necessities, and for the conveniences of man, explained a few only of the imports for the appearances of nature; and the proper names which were originally applied to hills, to vallies, to seas, to rivers, to

PREFACE.

v*

plains, and to their borders, were long since lost to mankind in their significations.

But these proper names, as mere *appellatives*, could not, from their constant use, be forgotten; and some of them were in time held sacred, and even worshipped by the ancients as gods.

Emerged from the idolatry, tho' not from the ignorance in names, of former times, we now unwisely account that territories were generally named from men; but from neither gods nor men, can we rationally derive few of our appellations.

Abel may come from *A*, an hill, pronounced *Au*, and changed to *Av* and *Ab*, as in the *Aba*, a mountain; *El* may be a diminutive, and *Abel* may imply the *little head* or *little bill*.*

Or *Abel* may be derived from *Av* or *Ab*, the sea or water, and *El* a diminutive, or *El* an head.

Or *El* in either of the above cases may be a change of *Err* or *Er*, border, to *El*.—Hence *Abel* may imply according to the original root, added to the import of the postfix.

“The Irish word *Ur*, says an ingenious Celtic writer, signifies a *covering over*, a *spreading upon*. Hence it is transferred by them to a variety of objects, and in which this image presents itself, as mould, earth, fire, water, verdure, heath, evil, slaughter, &c.” But in the features of nature we ought to shew from what roots, words particularly flow.—*Ur* then may be derived from *A*, an hill, pronounced *Au*, changed to *Ar* and *Ur*: or from *Av*, water, changed to *Au*, *Ar*, or *Ur*: or from *Or*, border, changed to *Ur*.—Water and land being the component parts of the globe, and their names from differing roots running into the same words, become in some cases not distinguishable from one another. Streams too coming from hills, are sometimes called from their heads: And hills resting on the sides of streams may be named from their water.

* AUGMENTS are formed by consonants with BROAD vowels; thus *On* is an augment in the Gaelic and Spanish: *Oll* or *Ol*, in the Gaelic and other languages, is also an augment. DIMINUTIVES are formed with the same consonants with SMALL vowels; thus *En* and *In*, or *El* or *Il*, are diminutives. *At* and *Ot* are augments; *Et* and *It* are diminutives.

Words for sea, for water, for stream, for valley, for plain, for hill, and for their borders, changing so as to become the same in various instances, it would be matter of surprise that we should precisely find the import of every letter.*—The figure of the Coptic *A* is something like our italic *A*, were it written from right to left.

Mankind will scarcely suppose that so much ignorance has been advanced, so much erroneous judgment been passed, and so little just discrimination been employed, as in our comments on the names of the *sacred scriptures*.—On these our *wisdom* hath truly been “*a want of understanding*.” Providence who best knoweth what is necessary to man, hath in this instance shewn us, of how little we can really boast! At the same time it hath discovered to us, into how many errors we have fallen, through the neglect of applying that reason with which we were originally endowed.

Few are the men who bring any new things to our thoughts. We are, I fear, oftener the propagators of error, than the establishers of truth: And frequently are we the unskilful expounders of the mythology, of the history, and of the geography of the world.

Of the compound names relating to these, no one as yet understands even their divisions into monosyllables; nor comprehends the component parts which they designate.

AMON, or AMMON.

You have been taught, reader, the sounds only of letters. I shall herein shew you some of their original uses in names; and will proceed with analysing the names themselves. *In a first attempt* for the last two or three thousand years, we must expect difficult roads to encounter—our ways are not paved, and many are the intricate paths which lead astray—but we must not abandon our journey to places searched for. One of these found, leads to another, where more information assists us in our passage. At every habitation we get some in-

* Names when compared with places, or features which they represent, are easily explained; but when situations and features are unknown, some difficulty obtains.

telligence of our wrong steps, and find where we parted from our true road. As we advance our travel is regulated. The hills, the vallies, the water, the plains, and their borders, become familiar, tell us their names, and direct us more correctly. A few *bulls* now and then beset us; and we find mankind dreaming of their giving a variety of names to the universe. That their lands are the sun, moon, and stars—that thro' *love* their districts were named from the gods; and thro' *fear* that they took epithets from the devils.—Thus *ignorance* finds many allusions, tells many plausible tales, many strange stories, and gives more silly relations than even imagination would conceive.

“*Ammon, or Hammon, or Hamaun, or Jupiter Ammon,*” says an author, the celebrated god of the Ægyptians, was probably a deification of *Ham*, whose posterity peopled *Africa*, and who was the father of *Misraim*, the founder of the Ægyptian polity and power.”

These terms are explained hereafter, and we leave gods, demi-gods, and heroes, to the mythologist, who draws from ancient records abundant proofs of these and other personages having been supposed sponsors to names of the material world, as well as to a variety of names in the world of fancy.—Ancient appellations were given the world before the ignorance of idolatry took place; and the import of these only do I wish to rescue from oblivion.

ARARAT and CAUCASUS.

Ararat is said to mean “*the curse of trembling;*” but *the curse of trembling* represents not our idea of *Ararat*. *Ararat*, if not a ridge of hills, is a mountain with two heads. *A* or *Au*, varied to *Ar*, therefore an head, is repeated in description: and *At*, an augment, is postfixed. *Ararat* then means the great hills or heads.

In like manner *Cau* is hill, and *Cas* is the same, and *Caucasus*, as *Us* is territory, means the hill's territory.

ARMENIA

Is said to be derived "*from Aram, the father of the Syrians; or from Harminni, the mountain of the Minians.*"

But in this country lies the head of the *Frat*. *Ar* then comes from *Av*, water, changed to *Au* and *Ar*. *Men* from *En*, land, with *M* as a prefix, which means head; and *Ia*, territory. And *Armenia* implies *the water head land territory*.* The land then in question was named from its natural situation; and without considering "*Aram the father of the Syrians,*" or *the Mountain Harminni of the Minians,*" (which in etymology sounds something like *John Doe* and *Richard Roe*, in law), we have shortly shewn that this country received its name from lying on the banks of the upper part of the Euphrates.

ARAB.

In estimating the descent of names, we find men always applying allusions or similitudes: The further they recede from nature, the nearer they proceed to the vanishing point of its light. In speaking of the name *Arab*, they enquire not for his country; nor, by what marks it is known: They have been accustomed to ænigmas, and consider our names as their riddles. If we ask, what is an Arab? We are told that it is "*one who lies snares*"—that it signifies "*one who multiplies*"—that it implies "*locusts*"—and that it denotes "*a window.*"

Now an Arab is a man of *Arabia*, and *Arabia* must be, according to these expositors, *the land of snares, the country of multiplication, the region of locusts, and the territory of windows.*—History furnishes us with proofs that men always laid snares, and that they always multiplied; and from these parts of the explanation it should seem that we are *all ARABS.*—But history hath never shewn us that there was *a region of locusts*, nor *a territory of windows*; nor that this region of locusts, and territory of windows, was *Arabia*, the country of the *Arabs*.

* It will sometimes appear that the endings in *Ia* and its variations, are as above redundant. The men who often added these endings, knew not the imports of the names.

I have rendered the word *Arabia*, the border sea territory; but as *Ar* may also mean the sea, and *Ab*, head, *Arabia* may otherwise mean the sea head territory, and *Persia* the same. We find too that this territory is called *Æthiopia* in the scriptures, which means the little sea head territory.

Many are the old names of towns which range under this letter. I have selected a few, and have examined the given imports of a variety of others. In Hebrew it is supposed that every word is explained by its *root*, *prefix*, and *postfix*—but this is only asserted—no *Hebrew names* have been rightly explained. I will therefore continue this exposition under other letters, in order to promote more rational comments on the sacred scriptures.

Under the article *Eve*, see *Adam*.

B

B, *Be*, or *Bee* is explained in the following pages. In names it may mean head, hill, hill ridge, &c. *Be-ta*, as *Ta* (a change of *Te*) is land, the hill ridge or hill territory. But *B* is called *Birch* by Gaelic writers, from this tree being named *Beth* in their language. Mr. Baxter terms the Hebrew *Beth* “*Litera Balans or Ovina*,” and says that “its sound was learnt from the sheep.” I have shewn in the article *Italy*, that *It* and *Ith* may mean ridge, and *B-it*, *B-ith*, or *B-etb* may be hill ridge: And if the letter be placed as anciently some writers assert, , it might not only have represented an head, hill, or house, but heads, hills, houses, town, &c. Hence we have *Bethlehem* and numerous names derived partly from this letter. To this I shall state, that *Ad* is water, and *Bad*, in the Gaelic, is a spring or water head; and in this, and a great variety of instances, *B* implies head.

I wish not by this essay on letters to be supposed as proclaiming wonders, for it will be perceived, that they are fitted to form words either for hills or dales; for sea, water, or stream, and for their borders—that for differing imports, we have most times different assemblages of these letters employed; and where they are alike, they must be compared with their subjects, to which they separately refer, in order

to distinguish the sense intended. To shew *the use of letters, however, in forming proper names, will require much investigation, to which we have hitherto never attended.*

BELUS.

In *Judea*, a little river was named *Belus*, from *El*, a lake, *B*, head, and *Us*, region.—Pliny, in book 36, chap. 26, says, that it rises from a lake, and runs into the sea, a few miles from it. It is said to imply, “*Ancient; to grow old, to perish, and to mean nothing.*” I hope, reader, that you will not say that it means less.

From *Av*, the sea or water, varied to *Au*, *Al*, and we find that *El* may mean the sea or water, and it often also means a lake; but if *El* come from *A* or *Au*, an hill, changed to *Al* and *El*, then *Bel* will mean the hill, hill ridge, or the high place. People of the east delighted to live upon hills.—They adored them, and worshipped gods named from them; and hence *Bel* became a name for a god.

The word *Err*, or *Er*, border, changes also to *El* in various names, in which case *Bel* implies the head or ridge border.

BROOK.

“The Hebrew word *Nacbal* (*Nbl*) signifies a valley.” And authors lament that it should be used for a *brook* also. They say too that there is no distinction made between a brook and a river by this word in the scriptures. As I know not Hebrew, I cannot with certainty oppose their assertions in that language; but I shall prove them not to be well-founded in the language of common sense. I must then state that *Nacbal* means a river, and not a small stream; but *Nbl* may have other vowels supplied, and then, instead of a *river*, or great running water, it may imply a *little* water, or a *little* stream.

Brook has for its root *Oicbe*, *Ock*, or *Ok*, water; with *R* prefixed, it will mean, by essay 6th, the flowing or running water, or the stream: And with *B*, which means *head* or *bill*, it will mean the head or hill stream. *Brook* then is a name which may be applied to any stream, large or small, running

from some head.*—But *Nbl*, with the vowels supplied, always shews of what size the stream is. *Nacbal*, from *Nach*, the water, *Al*, deep or great, means a great water, a water valley, or a bottom; but with these vowels it never means a small stream; and hence *Nacbal* may be applied to the Euphrates, the Nile, &c. It may also be applicably used with the word *Torrent*, as this is generally considered a high water.

Great difficulties appear in words before they are analyzed; and greater must have obtained where the mode of analyzation was never understood.

BABEL, BABYLON.—See Letter N.

In the letter B. I find no explanation of Hebrew names correct. The scriptures give us simply appellations. Commentators, absurd significations, and allusions, which often vitiate the sense of the words in connection.

In essay 6th, and in the following account of the import of letters, I shall shew their uses. If I do not every where explain myself, the reader will refer to other pages for further information: And I must here inform him, that I advance nothing without a proof somewhere in this book. At my leisure I shall bring all my proofs into an alphabetical form for a vocabulary, which will be delivered gratis.—But time may stop my hand. I have, however, proceeded some way in the task, and hope to compleat it.

G and C.

G in old alphabets comes next, and is called by Celtic writers, *Gort*, the ivy tree, and sometimes *Gatb*, a spear. But *Gort*, or *Gart*, is also Gaelic for an head. In Hebrew it is called *Gimel*, quasi say authors, a *camel*, which we may with as much rectitude render *bull*. In the Coptic and Greek it is named *Gamma*. In the Syriac *Gamla*, or *Gamela*.

In page 20, I have shewn that *Cam* may be derived from *Amb* or *Av*, changed to *Am*, as in the *Amu* or *Amus*, a lake of Tartary, or in the *Amoa*, now the *Oxus*.—*Am* may mean

* I mean not here to say, that two words are often necessary or proper for one stream.

water; or the sea. England has many streams named *Cam*, *Camel*, &c.: Russia has one named *Gam*.* *Can* is lake, that is a *water head*. In *Brigantia* it is *Gan*. *G* and *C* were the same letter in old names. They imply head, bottom, inclosure, &c. by essay 6th. With *Am*, border or head, either *Cam* or *Gam*, by page 20, may also mean a valley, a bottom, a hill, or a ridge. We shall further state, that *Rian* means a little sea, and *Grian*, from the same Celtic language, is *little sea BOTTOM*, *little sea HOLLOW*, or *little sea LAND*. *G* will therefore mean a *bottom*, *hollow*, or *land*.

Ava is also a name of a river, *little sea*, or *sea head*, from *Av*, the sea, and *A* a contraction of *An*, a diminutive; or of *A*, importing head; and this word may be changed to *Ama*, and mean little sea. In *Gimel* and *Gamma*, *Gim* is changed to *Gam*; and *El* is also a diminutive, as it is in *Gamela*. In *Gamma* the *M* is doubled, and with the following *A* forms a diminutive noun. In like manner *Mul*, from *Av*, *Au*, *Al*, and *Ul*, means water, and with *M*, as head, &c. *Mul* may imply the head water; and *Mulla*, its diminutive, the little head water, wherein *L* is doubled.—Further the word *Ban*, from *An*, water, and *B*, head, means the head water; and *Banna*, the *little head water*; in which *N* is doubled. And this doubling of the last consonant often happens in such nouns, not only in names of places, but in names of mankind: Thus from *John* we form the diminutive *Johnny*.

In *Gamma* then, a diminutive noun, the *M* is doubled. *Ama*, also the little sea, or sea head, may be written *Amma*, and imply the same, and with *G* prefixed, *Gamma* will mean the *little sea HEAD OR BOTTOM*, *little sea HOLLOW*, or *little sea LAND*, and the same as *Grian*: And this word or letter will answer to *the river*, to *the valley*, or to *the land of the Nile*; or to any like stream or land.

C

Implies *Coll*, which in the Gaelic like *G* means *head*, *end*, *hollow*, &c.; but it is usually explained by *COLL*, *the hazel tree*. In Hebrew, *Curr* is a fountain, in which, from *Av*,

* From what follows, *Cam* or *Gam* may mean as a sea head, a bay.

varied to *Au* and *Ur*—*Urr* may imply water, and *C* head or hollow. The *Capb* or *Kopb*, of the Hebrew, is nearly allied to this letter. *Capb* is, however, by *Caninus*, called a *palm*, and *Kopb* an *ape* or a *monkey*. Mr. *Sharpe* says, that the descending stroke of the letter is its tail.—But *Capb* and *Kopb* may mean water head, as I have shewn in the word *Copte*. The *Copti* living at the water head of the Mediterranean and Red Seas, took their names from the lands lying on these seas, and their heads. These letters also seem to denote these heads in their Coptic figures.

Mr. Sharpe, on the Greek language, says, that “the Coptic letters are nearly the same as the Greek; but as the names are not Ægyptian, and no inscription has been discovered consisting of any of these alphabetical characters, till after the Greeks were in possession of Ægypt, under the Ptolemys, it is nothing more than fancy or conjecture to imagine that the Ægyptians were the authors of them.”

But Monf. Della Valle, states, “that the Greeks, when they express numbers by letters, for No. 6, use the letter *So*, which they suppose not to be a single letter, but a compound character of Sigma-Tau; but they give no reason for their opinion. By the Coptic alphabet it appears to have been originally the 6th letter, tho’ it be wanting in the Greek. The *Copts*, he says, pronounce the vowels and diphthongs, not according to the corrupt pronunciation of the modern Greeks, but after the ancient manner. He further states, that he found some Coptic letters on a Mummy among the Hieroglyphicks, which shews that they were in use before that way of writing was lost.”

In the letters *G.* and *C.* we have taken the following examples.

CALVARY.

Calvarius is said to mean “a place of skulls, so called from its similitude to the figure of a skull.” We may here only hint that *Cal* means head or hill, *Ver* or *Var* is border, and *Ia* or *Ius* is territory; and the hill border territory seems to be the original meaning of this name, whatever it may in allusion have meant in later times.

CAPERNAUM.

This is said to mean "*the field of REPENTANCE, the city of COMFORT, town of pleasure, and the handsome city:*" whilst these are ample titles, they seem too elegant, too contradictory to be true. This name is said to come from *Cepbar*, a village, and *Nachum*, repentance; or from *Nabum*, handsome, and *Capber* a field. But *Capernaum* lay on the border of the sea of Galilee. *Cap-er* then, from *Ceap*, head, and *Av*, *Au*, *Ar*, and *Er*, the sea, may here be the sea-head; and as *Am* or *Um* is border land, and *Aum* an inflection of this word; and further as *N* is often like *T*, &c. a prefix only in the endings of names, we may render this word the *sea-head border land*. But I give this as a *probable* meaning only, and venture it as a substitute to sink our stock of *improbable tales*.

GATH,

Said to mean a *press*, refers not to such an absurd epithet, in the name of this place; but is derived from *Aitb*, here *Atb*, an hill or ridge; and *G* like *C*, as a prefix, implies inclosure. *Gath* therefore means *the fortified height*.

GAZA,

Said to mean a *goat*, (which animal might better represent a fatyr than *Gaza*), comes from *Ais*, an hill, and has *G* as a prefix, to shew its ancient inclosure or camp.

GESHUR

Is said to be "*the sight of the valley, or the vale of the ox,*" from *Gbei* or *Gbie*, a valley, and *Shur*, to hold a view, &c."—"otherwise *the vale of the wall.*"—But *Gesh* may be derived from *Ais*, an hill, with *G* prefixed. *Gais* is also a torrent or stream, and is pronounced *Gesh*, and *Ur* is border; and the stream border, or the hill border, is often a valley. The *Geshurites* were therefore the stream or hill borderers.

GOMER.

On *Gomer* we have a variety of pleasant stories written.—From *Gomer* came the *Cumari* or *Cumbri*, say authors; but

they have not shewn how this descent comes. I refer, therefore, to the following pages for the import of *Gomer*.

GOMORRHA

Is said to mean "*rebellious*," but it may come from *Go*, the sea, *Mor*, great, and *Ra* or *Rath*, a town, &c.

GOSHEN,

Said to mean "*approach* or *rain*," which describes no land, is derived from *Go*, the sea, and *Sben*, head land; and mean the sea-head land.

In giving name to this land, the word *Goshen* does not fix whether it were land on the border of the Mediterranean, or on the border of the Red Sea; but the name *Rameses* shews, that it was on the *sea road*, or the *Red Sea*: For *Ram* means the road;* and the road-head land is the import of *Rameses*, the Israelites must then have lived in the land mentioned in *Shaw's Travels*.

GILEAD.

We are sometimes presented with descents of names, which, on a cursory view, appear more credible before, than after a due examination of them hath taken place.

"The mountains of Gilead, which lay east of Jordan, separated the lands of *Amon*, *Moab*, *Reuben*, *Gad*, and *Manasseh* from *Arabia deserta*. Gilead is often put for the whole country beyond *Jordan*. *Eusebius* says, Mount Gilead reached from *Libanus* northward to the land possessed by *Sibon*, King of the Amorites, which was given to the tribe of *Reuben*. The ridge (*ridges*) of mountains, therefore, must have been 70 leagues from north to south, and included the mountains of *Seir* and *Basan*, perhaps all those of *Trachonitis*, *Auran*, and *Hermon*."

"Jacob returning from *Mesopotamia* was overtaken by *Laban* on these mountains, and it is stated that he raised a heap of stones, for a monument of the covenant between them, and called it *GAL-HAED*, the heap of witness, from whence came the word *Gilead*."

* See Ram-head, page 141.

But this word may be derived from *A* or *Au*, an hill, changed to *Al*, *El*, and *Il*, as in *bill*.—*Ead* is head or ridge, in *Eadailt*, the Gaelic for Italy; and in which, *It* and *Ead* are head or ridge. *Il-ead* will therefore mean *the bill ridge*; which, with *C* or *G* implying *inclosure* prefixed, will read *the bill ridge inclosure*; and this meant all the hills beyond Jordan, and the country included, to the river.

Gilead was then fortified by its hills, and its inhabitants were noted as defenders of their country. *Gad* is said to mean *armed, prepared, &c.* A *Defender* and a *Gileadite* were therefore synonymous terms; and places, so defended, were compared to *Gilead*. Out of *Gideon's Gilead*, or *bill ridge camp*, therefore, which lay on the west of Jordan, and which commentators have never understood, were those not prepared for battle to depart. But I must not become expositor.

HERMON, HERMONIM.

Hermon implies the inclosed heads border land, and includes all the hills of its border; and *In* and *Im* were originally used in naming places for territory, as in *Lubin*, which is written for *Lybia*. *Hermonim* then means in the features of this land, *the bill, or bills border territory*.*

The land included by these hills is named also *Iturea*, in which *It* is hill or ridge, *Ur*, border, and *Ea*, territory; and the hill or ridge border territory, answers exactly to what has been stated of *Gilead* and *Hermon*.

See more under the letter H.

Hitherto we have contended for the features of nature. The letter *A* seemed to refer to an hill, and to mean *FIRST*; to a *sea bead*, &c. rather than to an *ox*. *B* seemed to refer to *the houses or beads on the borders of some streams or bills*, rather than to *the bleating of sheep*. *G* and *C* to a *valley*, to *beads of seas*, to *rivers*, to *lakes*, &c. instead of *ivy bushes, spears, camels, apes, or monkies*. I have shewn that the terms by which I have rendered these letters *approach* to truth; and am next

* The translation *Hermons*, by Bishop Horsley on the Psalms, is improper from *the heads border land* or *Hermon*, including all the hills of this country. See the letter H.

to shew that *D* refers directly as a *Coptic Hieroglyphic* or symbol, *in signification*, as well as *in figure*, to the land of *Ægypte*.

D

D or 7 *Delt*, *Daletb*, or *Delte*, is said to have the form, and the name of a door—but I know not by what whim this can be discovered. I have spoken of the letter *D* in my 6th essay.—The Greek Δ hath always been supposed to have given name to the land of *Ægypte*, called *Delta*. No historian, no antiquary, no grammarian, no etymologist, ever doubted this. The supposition stands as the creed of ages!—But let truth be heard.—I have shewn that *El* may imply water; *D*, head, and *Ta*, land; and that the head or high-water land, may be the drowned land. But not to insist wholly on this analysis—*Dile* is Gaelic for inundation. It is written *Del* in *Delgovicia*; and in *Deluge*, which is a word of Gallic origin, if *Uge* be aspirated, *Deluge* will mean the *buge* or *great inundation*.—The *Ægyptian Delta* then, as *Del* is inundation, and *Ta* is land or territory, by page xliii. means, what it anciently was, *the inundation land*: And the letter *Delta* is the Coptic *Dalda*;* and both of these being hieroglyphics only, gave not appellation to the *Delta*; but took their figures and names from this territory.

Mistake not reader, *a shadow for its substance*.—Whilst etymologists plead privilege for *common opinion*, do you approximate to right thro' *common sense*.

We have here found a letter to be an hieroglyphic of a known territory. An emblem or figure of the chief part of *Ægypte*. In Arabic and Persic, *Dal* seems in its figure to represent a combe or a valley, and it is in the Gaelic a word for a *Dale*.

DAMASCUS.

“Is commonly derived from *Domesbech*, a sack full of blood;” or it is stated to mean “*similitude of burning*,” “*or of the kiss*,” “*or of the pot*,” “*or of the sack*, &c.” But in *Damascus*, *D* means head, *Am* border or plain, and the word *Dam* the head

* The Coptic *Dalda* is more descriptive of this land than the Greek *Delta* is at present,

border, or the plain: *Asc* is water, and *Us* territory; and *the water plain territory* seems to be the import of the name of one of the oldest cities of the world.

The letter *D* is pronounced *Dee*, and this is shewn in the following treatise to mean also a water head or stream. *D* then may refer to a head of water, or a head of land.

It has been fashionable for 3000 years not to consider the features of lands which are to be described, yet the nearer we approach to truth, the nearer have we found ourselves describing nature. *Damascus* is now called by the Turks *Scham*.—We write *S* for *Es*, in *Escotia* and in *Espana*.—In forming *Scham* the Turks have transposed *Asc*, water, because it is usual to begin the word with water, where it attends land, and to end it with a syllable which denotes the territory. *Scham* then is a contraction of *Ascham*, which means the same as I have already found this name. *The water border territory: or the water plain territory.*

The Hebrew names in *D* are all wrongly rendered. The reader need not doubt this, if he attends to what has been stated of *Damascus*.

E.

The figure of the Coptic *E* seems to represent an head land from which a stream issues at an aperture. It may therefore be considered as representing a spring or the source of a river. *E* is *He* in the Hebrew. Caninus considers it to be a sort of a *worm* or *cobineal*. Mr. Baxter has a surprising conjecture on the draught of this letter, and calls it *Litera Foeminea*. In the Coptic it hath the power of *Ei*, which is the same as *Is*—thus *Eilain* is the Gaelic for *Island*; and therefore the Coptic *Ei*, and the Greek epsilon, may flow from *Oicbe*, water, changed to *Oigbe* and *Eigbe*. It may also flow from *Aigbe*, an hill, of which *Eigbe* is an inflection, and may be pronounced *Ei*. *Eta*, or *E* long, may mean *the head territory*, and also an house as in the Æthiopic, or it may mean *the water territory*.

E was called by Celtic writers *Eabba*, or *Eadba*, the *aspen tree*; but *Eabba* is also the Gaelic name of our first parent

Eve. Authors have never attended to the imports of their letters, nor have they fully comprehended the names of our first parents. You will then reader excuse the following account.

EVE.

Eabba may be derived from *A* or *Au*, an head, as in *Abury* or *Aubury*.—*Au* will vary to *Av*, *Ev*, and *Eb*, as in *Evora* or *Ebora*; and as *Bb* is in the Gaelic the same as *V*, *Ebb* or *Eabb* will be the same as *Ev* or *Eav*, and if we add the postfix *A* or *E*, which may mean territory, *Eva* or *Eve* may imply the territory head:—But as *A* and *E* are often contractions of *An* and *En*, diminutives; *Eabba*, *Eva*, or *Eve*, may imply the little head, or mother of mankind.

It is to be remarked that other words for *head*, denote also *woman* in the Celtic—thus *Be* and *Tot* are *woman*; and these mean *head* also.

ADAM.

Of *Adam* as well as *Eve* many are the inapplicable, and at present uncertain origins of his names. It has been usual to derive it from *Ademab* vegetable earth. *Protogonos* in *Sancho-niatbo* apud Euseb. signifies *first made*, which is a mistake when referred to Adam. Mr. Bryant says, that *Ad* and *Ada* signify *first*, but he misapprehends the next part of the name. Sir William Jones supposes *Adam* to be derived from *Adim*, which in the Sanscrit he says means *the first*. Sale says, that the Persians render the word *Adamb*, FIRST MAN; but he does not analyse the word. Parkhurst supposes the name to be derived from *Bedemut* signifying *likeness*, &c. But the scripture gives the name *Adam* to both sexes, and the name is generally rendered *Red Earth*!

It is said in *Sbuckford's Fall of Man*, that *man* was called *Adam* from *Admab* the ground—the *woman* ASHE, from *Aish*, man, out of whose side she was taken; which analogy he says is lost, if we take the names of other languages.

We are, however, not informed from this what *Aish*, man, nor *Ashè*, woman, means—*Aish* then may be rendered from *Ais*, Gaelic for an head, which is pronounced *Aish* and *Ash*.

Many estates and parishes of this kingdom are so named from their situations on hills or heads.—We must also note that *Aisbè*, *Ajbè*, or *Ajbèl* is the diminutive of *Ajb* or *Aisb*, Gaelic for head, and means little head. *Adam* was named *Aisb* or *Ajb*, head, from the heads of the earth, and *Eve* was named *Ajbè* or *Ajbèl*,* from the little heads.—But *Amba* is the Gaelic for man; and *Ad* is head, chief, or first. *Adamba*, therefore, the Gaelic for man, means as in the Persian, THE FIRST MAN. *Eabba* is woman, which becomes *Ebba*, *Eva*, and *Eve*: But as *V* is often changed to *Mb*, *Embè* is also woman.

Ad-Amba was then the FIRST MAN, and by using the feminine or diminutive termination,

Ad-Embè was the FIRST WOMAN. It appears then that words for head denoted man and woman.

Adam, placed in a garden for protection, was taught perhaps as he required instruction.—Various are the fanciful meanings attached to his residence *Eden*; all given without reference to the features of nature, and without comprehending the manner of bestowing old names. To approximate to their original imports, I have analyzed them. There are several other *Edens*: Amongst these there is one on Mount *Libanus*, near the river *Adonis*—another at the head or point of *Arabia*. Their names denote the situations of their lands—the two last would be appropriately described by *water heads*, or *head lands*—town or city would be understood: *Pleasure* describes no feature of nature, and it would be better introduced into an Arabian Tale, than into the exposition of *Eden* in *Arabia*, into that of *Eden* on *Libanus*, or into that of *Eden*, whose lands were on streams, and whose heads ran to particular points, which may be rendered *the heads*, or *waters territory*; or *the girt land* described in the scriptures.

In Mr. *Hewlet's Bible* we have the following concise account of *Eden*. “The word *Eden*, in Hebrew, signifies *Pleasure*. Hence several versions, and among the rest the *Vulgate*, have rendered it *the Place or Garden of Pleasure*. But it is sufficiently evident, from several passages of scripture, that it is the proper name of a country; for *Cain* is said to have

* It is thus written in Robinson's Key to the Hebrew Bible.

dwelt in the Land of *Nod*, on the east of *Eden* (chap. iv & xvi.) It has, however, exercised the sagacity of commentators to determine the spot where *Eden* was situated. The learned *Heidegger*, *Le Clerc*, *Pere Abram*, and *Pere Hardouin*, place Paradise near *Damascus*, in *Syria*, about the springs of *Jordan*. But this is destitute of all the marks specified in the Mosaic description, which ought to be the principal test in this enquiry. *Sanfon*, the late Mr. *Hadrian*, *Reland*, and *Calmet*, place *Eden*, in *Armenia*, between the springs or heads of the *Tigris*, the *Euphrates*, the *Araxes*, and the *Phasis*; but this scheme is not much better supported than the former, modern travellers having discovered that the *Phasis* does not rise in the mountains of *Armenia*, as the ancients pretended; but at a great distance from the *Tigris* and *Euphrates*, in Mount *Caucasus*."

"But there still remains a third opinion to be considered, and this is indeed supported by all the passages of scripture, where *Eden* is mentioned. According to this the terrestrial Paradise was situated upon the united stream of the *Digilat* or *Hiddekel* and *Frat*, called by the *Arabs*, *Sbat al Arab*; that is the river of the *Arabs*, which begins two days journey above *Basrab*; and about 5 leagues below divides again into two or three channels, which discharge themselves into the Persian Gulph. The *Sbat al Arab* is therefore the river passing out of *Eden*, which divides into four heads or different branches, and makes four rivers, two below the *Pison* and *Gibon*, and two above the *Euphrates* and *Hiddekel*. This opinion was first suggested by *Caloin*, and it is with some little variation followed by *Stephanus Morsnus*, *Bocbart*, and *Huetius*, Bishop of *Avranches*. See *Universal History*." This writer further observes, that

"By *Pison* *Huetius* understands the western stream, which arose from the parting of the *Euphrates* and the *Tigris*; and by *Havilah*, the eastern tract of *Arabia*, lying near the bottom of the Persian Gulph; but *Reland* and *Calmet* consider the river *Pison* to be the *Phasis*; and the *Gihon* to be the *Araxes*. This opinion is supported with much learning and ingenuity; but the whole is involved in obscurity from the great changes

which the deluge must have produced on the earth, and our consequent ignorance of antediluvian geography."

EDEN.

On this word various disquisitions have been written. Authors call it *delight* and *pleasure*, and I could wish for once to have applauded their judgments: But *delight* and *pleasure* describe the features of no part of the universe, and *Eden* is a *portion* of the earth.

The word *Ed* may be derived from *Aith*, which often changes in old names to *Ait*, to *Aid*, and *Ed*, which aspirated implies head or hill: or it may be derived from *Ad*, water, varied to *Ed*: *En* is *land*, and *the head land*, or *the water land*, may be the import of that land, which lay at the head of the streams, hereafter to be mentioned, and which ran into the Persian Gulph. But it ought to be observed, that as in the word *Adam*, *Ad* or *Ed* means not only *head*, but *first*; and that *En*, *land*, may imply *habitation*, EDEN might mean by allusion *the first habitation* of man.

Moses wrote of *Eden* somewhere on its western border. His appellations were then perfectly known, and in their references to the lands of *Eden*, they were appropriately chosen, for marking the countries to which they alluded. Men have long attained the *common* words of languages; but they have never attempted with success *a very long list of the ancient proper names of the world*.—Names which, from their connection with *common* words, convey *particular*, tho' at present *unknown* imports. Our ignorance of the significations of old names has doubtless been a great impediment in rightly translating the scriptures; in the understanding of a great part of ancient history; and in the adjustment of the ancient topography and geography of the earth.

I have intimated that men are unacquainted with *ancient proper names*; and am sorry to add, that the meanings of their *own names* derived from the features of nature are yet unknown. The names of their *dwellings* are still lost in import. The meanings of old names of *estates*, *manors*, *parishes*, *counties*, *districts*, *kingdoms*, and of all the divisions of the globe

are *unknown*. The imports of the names of all our languages, ancient and modern, are *unknown* in signification. Even the words *house, village, town, city*, and all other names of *residences* are lost in import. Many, however, are our learned and worthy men; and yet the name MAN* has still its import *unknown*: EDEN, his first residence, is a name *totally lost* in signification; and all the appellations by which its *bounds*, and its *territory* are described are *equally unknown* in their meanings.

The learned have written volumes on the ancient names of places, without comprehending their formation and use; and without, comparatively speaking, giving *one* appellation a rational descent.† To correct their errors, we too might write volumes.

With the utmost diligence ought we to redeem the time lost, and with the most serious consideration for our weak conceptions, for our false reasonings, even in things sacred, ought we to be more careful for the future, in forming opinions for ourselves; and still more careful ought we to be, in not misleading mankind, where we can give nothing in proof of the principles which we may be addressing to them.

To the *ignorance* and *idolatry* of foreign nations, before the christian æra, we owe 1500 years of *mythological rant*; and from our youth being constantly taught, the *languages*, the *manners* and the *customs* of these nations have we generally adopted their *mythology* in names, for 2000 years since.—How long we may live in this land of darkness I know not; but I should hope that men will cease to be deified, that the gods will discontinue giving appellations, and that the lands and habitations of the whole earth will one day again resume their *appropriate* and *original* significations.

On the rivers *Euphrates* and *Tigris*, we have supposed the garden of *Eden* was situated. I have given you a derivation of *Eden*; and in pages 150 and 151, *Plutarch's* account of the *Euphrates*: His account of the *Tigris* is as follows.

* This means, I presume, the territory head or chief.

† See the note under the article *Niger*.

TIGRIS.

“ *Tigris* is a river of *Armenia*, flowing from *Araxes*, and the lake of *Arfacis*, formerly called *Sollax*, which signifies running, and carried downward. It was called *Tigris* on this occasion.”

“ *Bacchus*, thro’ the anger of *Juno*, running mad, wandered over sea and land, desirous to quit his distemper. At length, coming into *Armenia*, and not being able to pass the river before-mentioned, called upon *Jupiter*, who listening to his prayers, sent him a *tiger*, that carried him safely over the water. In remembrance of which accident he called the river *Tigris*, as *Theophilus* relates in his first book of *Stones*. But *Hermesiana* tells the story thus.

“ *Bacchus* falling in love with the nymph *Alphesibæa*, and being able to vanquish her neither with presents nor entreaties, turned himself into the shape of the river *Tigris*, and overcoming his beloved by fear, took her away and carried her over the river, begot a son, whom he called *Medus*, who growing up in years, in remembrance of the accident, called the river by the name *Tigris*, as *Aristonymus* relates in his third book.”

“ In this river a stone is to be found called *Myndan*, very white, which whoever enjoys, shall never be hurt by wild beasts, as *Leo*, of *Byzantium*, relates in his third book of rivers.”

“ Near to this river lies the mountain *Gauran*, so called from *Gauran*, the son of the *Satrape* of the province of *Roxanes*; who being extremely religious and devout toward the gods, received this reward of his piety, that of all the *Persians* he only lived *three hundred years*; and dying at last without being ever afflicted with any disease, was carried to the top of the mountain *Gauran*, where he had a sumptuous monument erected to his memory: Afterwards by the providence of the gods, the name of the mountain was changed to that of *Mausorus*.”

“ In this mountain grows an herb, which is like wild barley. This herb the natives heat over the fire, and anointing

themselves with the oil of it, are never sick, till the necessity of dying overtakes them, as *Sostratus* writes in his first collection of fabulous history."

You will here perceive reader the *ignorance* of the ancients, and the unskilfulness which in *early times* attended the explanations of old names: You will also discover the *fictions* and *romances* accompanying these expositions.—You will not then expect me to clear up *all* difficulties, to resolve *all* unknown terms. You will not blame me, if I perform *a part only* of the task, which men of early ages should not have left for the present generation to achieve; nor men of the present generation have suffered an unlearned man to have undertaken.—I often address you with fear for my *abilities*, with great apprehension for my *judgment*, and with much suspicion that I am defective in *research*:—But I have written to correct VULGAR ERRORS, and wherever I add to them, TO BE CORRECTED.

One error let me here correct of my own.—The sea heads of *the Red Sea* and *the Persian Gulph* were called the *Eritbrean* (*Eritbrian* rightly), and I have rendered this word in page xxii. *the border bead little sea*: But words for *water* generally begin names, and *Rian* means *a road* as well as *a little sea*:—*Er* may be derived from *Av*, the sea, changed to *Au*, *Ar*, and *Er*: *Itb* or *It* may mean head, or be a diminutive. And the *Eritbrian* may imply *the sea bead*, or *the little sea road*, and agree with the term *red sea*, or *sea road*, with the word *Euphrates*, and with the names *Persia*, *Chaldea*, *Cissia*, &c.

Nebel is said in *Morier's Travels thro' Persia*, &c. to be the present name of the head of the river *Tigris*, and this means the same as *NIEL* or *NILE*—*the little sea*. The *Persian Gulph* is named *the sea bead road*, and the *Tigris* or *Hidekel* is one of *the little sea beads* of the road.

In *HIDEKEL* or *CHIDEKEL*, the word *Ek*, which changes to *Ec*, *Acb*, *Ac*, &c. in the *Eccleburn*, in the *Eic* or *Ec*, the *Acba*, the *Acbares* or *Acheron*, in *Acbaia*, and in the lake *Acronius* or *Boden Sea*, means *water* or *sea*. *EKEL* therefore, *El* being a diminutive, means *the little sea*, and the same as *Nebel* or *Nile*. *Expositors* say, that by taking away what they term

the aspiration *Hi* or *Cbi*, that *DEKEL* is the name of the *Tigris*. But this cutting off *Hi* or *Cbi*, tho' not beheading, goes very nearly to the decapitation of *Hidekel*; for *Hid* or *Cbid* means *head*, and refers in this name to the little sea head of the Persian Gulph, even at this time called *Hidekel*.

The appellation *Euphrates*, *Pbrat*, or *Frat*, comes from *Av*, the sea, varied to *Ev*, *Ef*, *F*, *Epb*, and *Eupb*; and *Rad* or *Rat*, a road; and the sea road, or the Persian *red* or *road* sea, is the import of the *Frat*. In the head of this stream, it still retains its name; its eastern branch being called *Murad*, in which *Mu* is water,* and *Rad* as before.†

In the description of *Eden*, *Moses* shews its place. He states that it had a river named *Pison*, of which name we have yet no modern account. It is derived from *Is*, water, and *On*, great, with the prefix *P*, which always, in words for land or water, means *head*; and the great head water is the import of *Pison*. This river it seems, like the *Tigris*, which moves more in a zigzag course than any other stream, and contrary to common opinion is a *slow* river, is stated by *Moses*, with many windings and turnings,‡ to have passed from this head thro' the whole land of *Havilah*.§ Now *Havilah* or *Chavilah* is said to be unknown as well as the *Pison*; but *HAV* or *CHAV* is the sea head or heads, *IL* is border or a diminutive, and *AH* is territory; and the sea head border territory being the import of *Havilah*, the land becomes, contrary to the opinion of authors, known, as lying on the border head of the Persian Gulph, on each side of the *Hidekel* and *Frat*, perhaps to some considerable extent of territory: and this land must have reached from the Gulph as high at least as the tides ran.

The words *Sbinar* and *Babylon* mean the same as *Havilah*; and *Ciffia* and *Chaldea* imply the sea head land.

We are now reader not treading a common road, and it will be necessary to look to our way carefully.

* See Sharpe on the Origin of Languages, page 64.

† *Murad* may otherwise come from *Muir*, the sea, and *Ad*, head.

‡ This is the import of the Hebrew, according to Poole.

§ The *H* in the ending only lengthens the sound of *A* in *Havilah*, and other words.

Moses next mentions the Gihon, in which word *I* or *Li*, by page xliii may mean *water*. The prefix *C* or *G* implies head, inclosure, comprehension, and in *Gibon*, an inclosed head: *On* is an augment, as in *Pison*; and hence we find that the Gihon* means *the great inclosing head water*; and this water, according to Moses, “*encompasses or winds along*”† the land of Chus, which means *the inclosed head*, and may refer to *a water head*, or to *a head of land*. The land of *Ægypte* was called MESIR, or *the sea-head border*, where land was *understood*; and Moses called the sea-head lands of Persia, &c. HAVILAH, or *the sea-head border land*, where land was *expressed*. The people of the upper part of the Nile had also been called *Cutbites*, or head landers. The country at the head of the *Frat* resembled that of the head of the Nile.—But the Gihon winded round a head-land of vast extent, which *altogether* was called by Moses, *Chus*, to distinguish it perhaps from the upper land of the Nile, named *Æthiopia*. The 70, however, recognizing some likeness in the heads of both streams, rendered Chus *Æthiopia*, not considering that the one means *the sea or water head land*, territory being understood, and the other *the LITTLE sea head land*.

All our present writers suppose that the name *Gibon*, as well as the *Pison*, is lost among modern names, and this has occasioned great misconception. Had the place of the *Gibon* been longer known, that of the *Pison* might perhaps have been found also. That the *Gibon* is not the *Tigris*, we may thus shew.

* The *Gihon* and *Pison* meant the great *fresh* head waters: For had not these words referred to *fresh* water streams, they would have been denoted as little seas, or sea heads; and then the augment *On* could not have been applicably postfixed: But these words referring to fresh water streams of great size, it became necessary to add the augment in description.

† Calvin, Huet, and other writers, have differed about the places of these rivers; and without knowing the imports of their names; or that two of them referred to *fresh* water streams; and the other two to their *sea heads*, the reader will perceive that their explanations must have been perfectly unintelligible, and must necessarily have involved a series of blunders. Moreover, knowing nothing of the imports of the names of the country thro’ which these streams ran, nor indeed the significations of any appellations in Moses’s accounts, they must inevitably have often lost themselves in exploring the lands which are described in this chapter of Genesis.

The east, or principal head of the *Frat* or *Murad*, which encompasses the *head-land* before-mentioned, is still called, according to Mr. Morier,* *Wes Kiong*. Now *Kiong* is the same as *Gibon*, the *H* in *Gibon* only lengthens the sound of *I*—the *N* in the same word may be pronounced hard as *ng*. Thus the river *Tein* or *Teing*, is pronounced *Tein*, in *Drews-teinton*, Devon; but in *Teingmouth*, on the same river, it is pronounced *Teing*.—*G* hard is commonly used for a *C* or *K* in old names, as may be seen in *Lloyd's Archæologia*. In this name it is pronounced hard, and *Kion*, *Kiong*, *Gibon*, *Gibong*, *Gion*, and *Giong* mean the same, *the great including water head*; AND HERE WE HAVE BROUGHT TO LIGHT THE NAME AND PLACE OF THE GIHON, which no one has rationally attempted, altho' this name of the source is too plain to be mistaken, by any one who can analyze it.

The *head-land* of this river was of old a part of the land of CHUS, and rendered ARMENIA *the water head land territory*, as I have already shewn. The *sea-head* of the Persian Gulph was translated CHALDEA, CISSIA, &c. *the sea-head territory*.

From what has been stated, it appears too clear to need further proof—that the *Frat* was described by *Moses*, as running in its old road:† And the *Hidekel* in its ancient channel or channels. But this too is contrary to the opinion of various learned men.

Moses next mentions the “*Hidekel which goeth towards the east of Assyria*,” or towards the east of the *Frat*. For ASSYRIA or ASSUR means *the sea or water head border territory*, and this refers to the *Hidekel* as well as the *Frat*; but the *Hidekel*, according to *Moses*, was its eastern boundary. So that *Assyria* in *Moses's* time lay on the western part of *Havilah*. We thus trace the *Hidekel* to the *Tigris*, and this stream is still called

* Mr. Morier knew not to what this word would lead. I have here to explain *Wes*, in *Wes Kiong*. The word *Kiong* or *Gihon*, may be applied to heads of lands; but the same syllable which is here *Gih* or *Gi*, may also be applied to a water head.—The people of this country not knowing this, prefix the word *Wes*, water, to *Gihon*. *Wes* is water, in *Wesmoreland*, corruptly written *Westmoreland*. Without knowing the descent of names we write the greater part very improperly.

† See Rennell's Geography of Herodotus.

Hidekel in *Persia*.—In time, *Assyria* became a more general name. The empire increased far beyond the bounds here assigned, and the Greeks introduced for this particular spot of land, the name *Mesopotamia*. A name beginning with words not suited to the old mode of naming the world.

Moses lastly mentions the *Frat*; but having already described the *GIHON* as a *fresh water river*, as well as the *FRAT* as a *sea road*, he speaks no more concerning it.

That the *Pison*, *Gibon*, *Hidekel*, and *Frat* were known to *Moses* as two rivers only, we may thus shew.—In the first place they were accounted heads or *streams*; and we know that the *Hidekel* is the *Tigris*; and we find too from his *description* that the *Pison* answers to the same stream.

As to the *Gibon* we have herein proved that the name is still existing at the HEAD of the *Frat*. Names are often given to the upper, or fresh water, parts of streams, which do not obtain in their *sea heads* or lower parts. The *Plym* is called the *Meavy* in its upper part, which may be rendered *the little water head*. In its lower part it is the *Plym*, which from *Leim*, *Lym*, *Lim*, an harbor, and *P*, head, we may render *the port head*: So that here too there are two streams; and above *Plympton*, the little head stream, and the sea head meet.—In like manner in the time of the Romans, the river at *York*, or *Eboracum*, was the *Ure*—at its mouth it was the *Abus*.—The *ABUS*, or *the sea region or head*, reached as far as the tides ran. The *URE*, or *the fresh water river*, from its head to the tides.

In the same way the conflux of the *GIHON*, or *the great including head water*, and the *FRAT*, or *the sea road*, formed two heads. The *PISON* also, or *the great head water*, and the *HIDEKEL*, or *the little sea head*, were alike supposed at the conflux to form two heads: And these junctions of streams formed the four heads mentioned by *Moses*. It is said in our translations that one river only ran out of *Eden*; but *Poole* says, that the word may be translated *rivers*.

On the land then about the junction of the *fresh and salt water streams*, may these rivers have included, the *girt land* or *garden*.—But these streams have been supposed by learned men to have formed *one* in the time of *Moses* above the gar-

den, and afterwards to have divided into the *Pison* and *Gibon* BELOW it. To this day then, nothing hath been understood by authors of this Mosaical account:* And it is plain that they have mistaken the TOP for the BOTTOM.

We have now set the labors of learned men partly before the reader concerning the *Pison*, the *Gibon*, the *Hidekel*, the *Frat*, &c. They moreover state that *PISON* means *changing*, *doubling*, and *extension of the mouth*:—That *GIHON* means *the valley of grace*:—That *HIDEKEL* implies *point of swiftness*, *swift as an arrow*:—That *FRAT* means *that which makes fruitful*:—That *Chaldea* means *dæmons* and *robbers*:—And that *CUSH* implies *Æthiopians* and *Blacks*—But these, and a great number of other etymons equally artless, tho' not intended to make us merry, are certainly too inapplicable to make us wise.

“After all, say the authors of the Universal History, we ought not to be so earnest about this matter; for strictly speaking, the Mosaical description does not agree with the state of things, either as they now are, or ever were in all probability: For there is no common stream of which the four rivers are properly branches; nor can we conceive how a whole land can be encompassed by a river, as *Havilah* is said to be by the *Pison*, and *Cush* by the *Gibon*, without being an island. But we are to consider Paradise described according to Moses's notion of things, and that imperfect knowledge of the world which they had in these early times. It is absurd to allege in this case the alteration made by the deluge; for Moses describes things as they were supposed to be at the time he wrote; now is it credible that the *Hidekel* and *Frat* were branches of a river before, and had springs of their own afterwards.”

* In Dodd's Bible on Genesis ii. verse 10, “*A river (rivers) went out and from thence parted, &c.*” It is stated that this seems to mean no more than that a river flowed from out of, or through (compare Ezekiel xlvii. 1, 8, 12.) the country of Eden, where this garden was, into the garden itself, so as to water it; and from thence or there, at the garden, was parted into four principal streams: But as to the manner in which these streams were parted, whether when the one general stream had passed thro' the garden, whether before they entered it, *flowing on each side*, or how, must be left to the determination of those who have their several schemes to support: for I cannot see, that the text decides at all in the affair.”

What these authors state may not *all* be *briefly* answered; but in this paragraph they controvert *Moses's* authority, *without even comprehending his words or description*. Among other *gross blunders*, these, as well as other authors, have unskilfully placed the *Gibon* and the *Pison* on the *Sbat al Arab*, near the Persian Gulph, hereby mistaking the fresh water for the salt water streams.—*Moses* correctly describes his rivers, their heads, their courses, and the country which borders upon them. It appears that he knew the *Gibon* by name as a fresh water comprehending stream. He knew too that the *Pison*, another fresh water stream, ran from a point, without including, like the *Gibon*, much territory: He therefore prefixed a letter, which denoted this very circumstance. He called one of his *sea streams* properly *the sea road*; and to form a proper name for the other, he termed it *the little sea bead*. I am convinced that *Moses* wrote, *not to mislead, but to inform*; and that he succeeded in instructing the Jewish nation sufficiently, in what he addressed to them. For more than this it is unnecessary for me to contend.

In the letter E no Hebrew names are correctly rendered by commentators. *Ee* or *E* means by page xliii. either water or land.

F.

F, *Af*, *Ef*, *Ev*, and *Av* are synonimes. In the *Runic* and *Coptic* this letter is nearly the same in figure, and its power is *Fei*, or *Feighe*, Gaelic for an hill or head. It is sometimes pronounced as a *B*, but often as a *V*; and the synonimes above may all mean the sea or water. *F* changes to *H* and to *S*, and all these are double letters. The Gaelic name is *Fearn*, said to be the alder tree. But as *Ear* is head in this language, and *En*, land; and as *F* may be water or hill, *Fearen* or *Fearn* will be the water head land, or the hill land. In the word *Africa*, *Af*, *Ef*, or *F* means the water or the sea. In *Fons*, *F* is head, and *On*, a variation of *An*, is water: *Fon* is *the water bead*; and this takes a *T* to strengthen the sound of the word, and hence our word *Font*. The Welsh word *Gwynt* is in Cornish *Guins*; and our word *Font* is in the Latin *Fons*. *F* is like the *Æolic Digamma*. *F* and *P*

were the same letter in old alphabets. The Coptic letter *F* answers perhaps to a small stream flowing from an head of water into a river.

H

Is pronounced *Aicbe*, which from *Oicbe*, we may account *water*, or from *Aigbe*, or *Aitche*, we may render hill. In the Coptic, as in other languages, *H* is two letters of *I* joined. The Copts call it *Hida*, in which *Hi* may be head, and *Da*, land, i. e. head land or heads. In the Hebrew *H* is called *Heth*, and said by authors to be a quadrupede. Mr. Baxter calls it *Litera Ferina* or *Ferens*. I have stated that *Etb* may be hill or ridge: And as *F* and *S* are used in the Gaelic for *H*, the one called *the Digamma*, and the other a double *C*; *H* must imply in some cases the same as *F* or *S*. I pretend to give no more than hints on letters, and therefore proceed to

HERMON,

Said to imply "*anathema, destruction, &c.*"—But *Her* is the head border, and *Mon*, land. The Sidonians called it *Sirion*, in which *Sir* is border head, and *Ion*, land. It was also called *Sbenir* by the Amorites, in which *Sben* means *the head land*, and *Ir*, border: This head land was the north border of Israel. —What reader may not men believe, who can imagine that *Hermon*, or this border hill land of Israel, means *anathema* and *destruction*? Was it not, instead of *destruction*, given by the Almighty as a border of defence? And why should it be accursed, when God himself gave this land as a barrier of protection? In rendering scripture terms, the attributes of God are too often disregarded: but may the mercy and loving kindness of God be extended to these translators.

HOREB

Is said by commentators to mean a *desart, solitude, destruction, dryness, a sword, &c.*

The names of places contain the roots, &c. of the oldest language of the world—they are older, than any written language, and therefore we must not refer to any one to ex-

plain all these generally descriptive terms; but in the appellations themselves, and their usual variations, and in those still preserved in the common words of mankind, we find sufficient materials, to guide us in all the necessary truth relating to their probable imports.

But it is said, and with some confidence too in the assertion, that should we be right in other names, in those usually supposed to be derived from the Hebrew, we must generally be wrong, unless we should be acquainted with that language.

To this we answer, that the names of old settlements in *Palestine*, of those in *Canaan*, of those in *Persia*, and of those in *Ægypte*, have the same *roots*, the same *prefixes*, and the same *postfixes*, as the old names of *Europe*. It will appear, therefore, that they were all given from a common mode and tongue; and we shall find that our acquaintance with the Hebrew, tho' that language may have retained somethings *useful*, will not be so *peculiarly necessary* as above asserted.

We will again suggest that the names of the features of nature, must have been some of the first, and oldest words of the world, and have been older than any written language. The Hebrew then can claim them only, *in common* with other old tongues.

When we consider too, that from the Hebrew, the most learned comments on the scriptures have proceeded in ancient and modern times; and that the imports of names have constantly failed in the hands of the ablest commentators, it may fairly be presumed, that they had no better premises for solving our difficulties, than are to be found in a tongue of our own which possesses, most times, the words necessary for elucidating this subject.

I refer my reader to pages xviii. and xix. of the introduction, for a more particular account of our long lost names: And shall further observe, that the terms for the features of nature, had also allusive words formed from them for common uses, and that authors constantly mistake the imports of their allusions, for those of the old names of the world. They very often err too, in misapplying Hebrew terms; and it is

demonstrable, that we have in this language lost the significations of the old names for natural objects, or that their original application is become totally unknown to Hebrew scholars.

Let us then attend to the above explanations from the Hebrew, in order to shew their absurdity; and at the same time endeavour to recover the import of this appropriate name.

There are, however, some men, I will not call them *learned*, who suppose that the features of nature imposed no names, and that the land and water of the earth, present not objects sufficient to give appellations: *Horeb* is, therefore, defined by them *a desert*—but its *wood* and *water* agree not with this descent. They also call it *Solitude*, tho' it is accompanied by other hills, and *Sinai* stands by it. It is likewise termed *Destruction*; whilst it neither destroys nor is destroyed. It is further called *Dryness*, tho' trees grow upon it, and water issues from its surface. Lastly, it is termed a *Sword*, because I suppose it is unlike it.

Let us then, reader, from the earth, search for the import of *Horeb*.

The word *Sin* will be shewn to mean the *bead land* contained between the two extreme *sea* heads of the Red Sea. *Ai* or *Aigbe*, implies an hill: *Sinai* therefore means the *bead-land bill*.—The word *Hor* is *Or* aspirated; and *Eb* derived from *Ab* before-mentioned may imply an head. *SINAI* is the principal *bead-land bill*; and *HOREB*, very near it, if not on the same base, means it *border bead*.

I.

I and *E* are used for each other. *I* is named *Iod* in the Hebrew, and *Caninus* says, that “it means an *band*. *Bellarmino* and *Chevalerus* say quasi *Iad*, a space, because it leaves room for almost any letter.”—These are quaint stories, of which many more might be collected.

I in the Coptic is *Iauda*, in the Greek *Iota*: It is called in the Gaelic *Iodbo*, the yew tree. I have explained *I* in the following pages; but *Jod-alt* is the Gaelic for *Italy*, in which *It*, *Jod*, *Jot*, and *Jaud*, are head or ridge. The word *Igbe*, from

Aigbe, the Gaelic for head, may be pronounced *I*: Hence *Islands* are called heads, from their rising above the level of the sea. *I* means Island in the Celtic, and, from what is above stated, *head* also. This letter is likewise a diminutive, and often means *little*, *low*, *shallow*, *she*, &c.—From page xliii. we find that *Ii* or *I* will also mean water. We pronounce *Island*, *Iland*, which may imply *water land*, or *water head land*.

IONIA.

The *Ionians* are said to be descended from *Javan*, the son of *Japhet*, and *Javan* is said to imply *he that deceives*, or *makes sorrowful*, and to mean also *clay* and *dirt*. In modern times man is said to beget an house full of children. In ancient seasons families begat whole nations, and for ages every individual traced his pedigree to a patriarch. The letter *I* by page xliii. may mean water or land, and we have found that it may also imply *head*. The word *On* is border land, or land, and *Ia*, territory. And *Ionia* implies *the head land territory*, or *water border territory*. The *Ionians* were then named from their land, and whether *Javan* were an *Ionian* or not, from no pedigree can I determine: I must however state, that *Javan* may imply *the little sea headlander*, and not *he that deceives*, or *makes sorrowful*. As to his name importing *clay*, *dirt*, or *dust*, in allusion to the materials of which he was formed, or in which we all terminate, the sense may be appropriate enough. But we leave these descents of names to hunters of allusions.

To the Latin and Greek we owe much in the languages of Europe; and to the same sources are we chiefly indebted for our ancient histories of the world. But their authors often adopt mythologic story for history; and their descents of names are frequently mistatements of facts, misrepresentations of nature, and absurd accounts of the world and its parts.

An history of Heathen Gods should confute their divinities, and expose their system of idolatrous names.—Our histories of states should examine their accounts of nations, and

lay open their ridiculous tales of descents. But our expositions and examinations are conducted without design, and executed without approximation to truth.

Idolatry hath ceased, but the relations of its history are continued in our school books without confutation. The mythological descents of states are retailed for children, and even fostered and believed by old men.

Some of the names of their gods I will introduce to the reader.—Some of the descents of their states will be investigated. The real origin of their gods, and of what their idols were the representatives, are new subjects; and proofs of their sources are desiderata, in which huge volumes have been unsatisfactorily written. Excuse then reader this attempt, towards rationally unveiling the impiety of the old world, and demonstrating the ignorance of the inventions of men.

In the tract on Atheism, I have given the common mode of proving the unity of God. Bishop Law says, “The phenomena of nature lead us up to one first cause, which is sufficient for their production, and therefore none else are necessary.” He elsewhere says—“To shew there is only one self-existent Being which bears the relation of God to us, seems to be going as far as rational light will lead us.”

I shall add, that the word *Jehovah* analized, implies *the Lord of the Universe*.—We have found from the Gaelic word *Neamb*, that *H* in *heaven* is only an aspirate; and that *Eav*, in heaven, or *Eof* in the Saxon *Heofen*, means head, and *En*, region: But *Aa* or *A*, by page xliii. may also imply region, and here the universe; and hence *Eaven*, *Eava*, *Eofa*, or *Eova*, may mean the head region or heaven.—The letter or prefix *J* means *head*, and in *Jehovah* it implies *Lord*—*H* after a vowel lengthens its sound only, *Jehovah* may therefore be written *Jeova*, which will, from the above, imply *the Heaven Head* or *Lord*.

It may be remarked, that to *Moses* was the import of the name *Jehovah* first revealed; and it seems to have been then announced, to check the errors of idolatry, arising from the belief of a plurality of gods. The pronunciations of this name will be given in the sequel of this article from various authors.

ISIS, OSIRIS or ISIRIS, ORUS, NEPTHYS, ANUBIS,
SERAPIS, JOPPA, JUPITER, JAVA, JUDEA,
AMNON, THEBES, &c.

“There is, says *Proclus*, a Terrestrial *Ceres*, *Vesta*, *Isis*; as likewise a Terrestrial *Jupiter*, and *Hermes*, established about the one division of the earth, just as a multitude of celestial gods proceeds about the divinity of the heavens. For there are progressions and terminations of all the celestial gods into the earth; and earth contains all things in an earthly manner which heaven comprehends celestially. Hence we speak of a terrestrial *Bacchus* and *Apollo*, who bestow the all various streams of water with which the earth abounds, &c.”—*Translation of a part of Proclus, by Mr. T aylor.*

Words convey the ideas of our sensations arising from perceptible objects; and these include all the terms which we can from nature express.—The *mythologist* asserts that his names came from heaven.—I shall trace our terrestrial gods and goddesses—*Jupiter*, *Osiris*, *Sarapis*, *Orus*, *Typhon*, *Isis*, and *Neptys* to *Ægypte*.—As I pretend not to describe *unknown* and *imperceptible* mansions, I leave the disciples of *Proclus* to shew the situations of these celestial deities in the heavens;—To point out the agreement of their names with their local positions; and to inform us how they proceed about the divinity there, so as to harmonize with the like states, upon the surface of the earth.

Sir *William Jones* was of opinion that the *primary* language is *entirely* lost, and he states, “That the only human family after the flood, established themselves in the northern part of *Iran*, (that is *Persia*,) that as they multiplied they were divided into three distinct branches, the *Indian*, the *Arabian*, and the *Tartarian*, each retaining little at first, and losing the whole by degrees of their common primary language.”

I am not aware that the primary language can be so far lost as here described. Language proceeded from our ideas formed by our sensations, from our wants, and from our desires; and these arising from the several parts of the material world, from our constitutions, and always presenting the

same appearances, the same state of things, the same needs, and the same wishes or eagerness to enjoy, or to obtain—exhibited the same pictures to the mind, and were expressed the same from nature by *Noah* as by *Adam*.—Words were no doubt compounded, transposed, and abbreviated; but their roots continued the same; and the different compounds chiefly constituted the differing languages.

HEAVEN.

I will give an instance, to shew in some degree from whence this diversity of languages flowed. *Heaven* is in Gaelic *Neamb*. *Neamb* is partly formed from the root *Eamb*, which, as the Gaelic *Mb* is our *V*, will become *Eav*.—Under the article *Eve* we have found that *Eav* means head.—*Eav* aspirated is *Heav*.—The prefix *N* is pronounced *En*, which means region; and hence *Neamb*, *Neav*, *En-eav*, or *En-beav* is *Heav-en*:—The *N* or *En* is a prefix in *Neambh*, or *EN-Heav*, and a suffix in *Heav-EN*; and this word means *the head region*.—Language then is thus changed; but the radicals remain the same, and cannot be lost.—A great variety of examples follow in this book to prove our observations.

Plutarch asserts that the *Ægyptians* confined the names of their Gods to the river *Nile*, and to that one piece of ground which the *Nile* waters.—He says too, that *Isis* is Greek, as well as the name of her adversary *Typhon*, that the first means *knowledge*, and the second *arrogance*.—But leaving his inapplicable imports for the names of these gods, we will examine the creed of *Proclus* in rationally considering from whence these deities were derived.

ISIS.

The word *Is* refers to water or sea in *Island*. It refers to the same in *Isis*, a stream of Britain:—To the *Isis*, a stream of *Colchis*;—To the *Is*, anciently the name of a stream of *Susiana*. To *Is* in *Isca*, and to *Is* in a great number of other streams.

In *Isis* the last syllable may be a diminutive, as in *Daulis*, *Doomsday Book*, Devon, now written *Dawlish*, which means *the little dale*. Or this ending may mean *head*, from *Ais*, an

head—or territory, from *Is*, a variation of *Us*; and *Ifis* may imply *the little sea*, *the sea head*, or *the sea region*. In *Ægypte* she was esteemed the land which had been originally the sea bottom.

OSIRIS or ISIRIS.

If *Ir*, border or head, be inserted in *Ifis*, we shall have *Ifiris* or *Ofiris* mean, according to this increased syllable or word, added to *Ifis*; and this may imply, according to the *Ægyptian Mythology*, *the sea head region*.

“*Fire*, says Mr. Baxter, was the *Ægyptian devil*; and *water their god*.” “*Ifis*, Plutarch says, in his *Essay on Ifis and Osiris*, is that part of the earth which Nilus leaps over.”—“But *Ifis*, he mentions in another place, was born in the Fens.”—In page 126 of Mr. Baxter’s Translation of his *Morals*, vol. 4, he also states that *Jupiter* was divided by *Ifis*.—We shall prove that *Jupiter* means *the little sea (head) border land*. Now as *Jupiter* was divided by *Ifis*, and *Ifis* was the land which the *Nilus* leaped over, *Jupiter* must have been the land without the border of *Ifis*; and was the land bounding this sea head, before the accumulation of the soil produced the cultivated land of *Ægypte*.—But *mythologists* say that *Ofiris* was also the *Jupiter* of the *Ægyptians*; and therefore *Ofiris* will mean *the little sea border land*, as well as *the sea head region*: And *Ifis* must imply *the little sea*, as well as *the sea bottom*, or the land of *Ægypte*.*

ORUS.

There are certainly some seeming contradictions in these ancient accounts; but it will not be disputed that *Or* means border, and *Us*, territory; and as *Orus* and *Ofiris* are acknowledged to mean originally the same, by Mr. Baxter, in pages 106 and 115, *OSIRIS* must have meant originally *the little sea BORDER LAND*—*ORUS the border land*. And thus if *Ir*, or *border land*, be deducted from *Ifiris*, the remaining part of the word, or *Ifis*, must sometimes, at least, have represented our idea of her being the same as the *Nile*, or *the little sea*.

* *Ægyptia* or *Ægypte*, contains the following monosyllabic words, *Æg-yp-tia* or *Æg-yp-te*; *Ægypt* is a wrong spelling.

TYPHON.

Av, the sea or water, changes to *Ev*, to *Iv*, *If*, *Ipb*, or *Ypb*; with *T* prefixed, which means head, and *On*, an augment postfixed, TYPHON originally meant *the great sea head*, or the sea head of the Mediterranean. But *Typhon* may otherwise be derived from *Taibb*, changed to *Taipb*, the sea, and *On*, an augment. *Typhon* is said to have been "originally master of *Osiris's* portion," the *Levant Sea* having, it is supposed, covered the land of *Ægypte*.—But in process of time *Orus*, or the border land, got the better of *Typhon*, or the great sea, by pages 92 and 103 of Baxter's Translation.

NEPTHYS and ANUBIS.

These parts of the country which were *utmost* and upon the *confines* and *sea coast*, they call, says Plutarch, NEPTHYS, and report her being married to *Typhon* because she suffers his embraces. Mr. Baxter calls her a more antique and rougher sort of *Isis*.—When the Nile rises very high, they say that *Osiris* accompanies *Neptbys*, because the Nile or *Osiris* passes its ordinary bounds, and approaches to those who inhabit the *utmost quarters*, or *Neptbys*—see more of this in Plutarch.—*Anubis* in this intercourse was said to be begotten by *Osiris*, and is called a bastard, because *Typhon* was accounted the husband of *Neptbys*.

Neptbys or *Neptis*, from *Nep* (as in *Neptune*) the sea; and *Thys* sometimes written *Tis* (as *Thysdrus* is written *Tisdrus*) the head territory, means the sea head territory, and was no doubt the *Delta*, whilst yet it was overflowed by the sea and the Nile. *Neptbys* is said to have become enamoured of *Osiris*; and from their intercourse *Anubis* was begotten, i. e. when the Nile rose high it overran, fertilized, and elevated the Delta, and the water or sea head territory, or *An-ub-is*, was thus raised by the floods of the Nile, or of *Osiris*. It is called the sea head territory, because it lies at the head of the Mediterranean Sea.

SARAPIS.

SARAPIS, *Plutarch* says, was accounted by some to be no God; but derived from *Soro*, a chest, &c.—I allow that *Sarapis* was no god, but I cannot grant that *Sar* implies a chest in this and many other names. It was a common name for the sea in various appellations; and is derived from *Av*, the sea, varied to *Au* and *Ar*, with *S* prefixed, as in the word *sea*.—*Sar* then means the sea—*Ap* is head—and *Is* is a diminutive, and *Sarapis* implies *the little sea head*. I have also shewn that *Osiris* meant *the little sea head*.—*Osiris* was a god of the Ægyptians; and *Sarapis*—the same *little sea head*—must have been as great a god as his synonymous associate *Osiris*.

With these explanations *Plutarch* becomes more intelligible; and his opinions on a plurality of gods more easily detected and refuted. In page 89 of *Squire's* Translation, we find him stating, that “there would not be any great harm in all this, was due care taken in the first place to preserve these gods in common, and not confine them to Ægypte only, by appropriating their names to the Nile, and to that particular spot of land, which is watered by that river; and by making the Fens and Lotus's of this country the only subject of the mythology, depriving thereby the rest of mankind who have no Nile, no Butus, nor Memphis of all claim to these great gods.”

It appears plainly from *Plutarch*, that the people of Ægypte very early lost the significations of the names of their lands and their river—considered them of divine origin; and from their allusions plunged deeply into idolatry.

We have now found a division of the earth where *Isis*, *Osiris*, *Orus*, &c. were originally named, and afterwards worshipped; and we have to trace where the appellation *Jupiter* was applicable, and find too where the name was primarily adored as a god. *Plutarch* says, that *Jupiter* means in the Ægyptian *Amun*, which is written in Greek *Ammon*; and this, and the word *Ham*, mean *border land*, and very appropriately describe the land of Ægypte. But before I proceed with *Jupiter*, I shall examine the following names.

JOPPA or JAFFA, JAVA, JUDEA, ASSUR, &c.

JOPPA is said by etymologists to mean *beauty*; but beauty describes no territory.—The letter *I* being head, and *Av*, the sea, changing to *Af*, to *Ov*, and *Op*, *J-op* will mean the sea head, and *Joppa* at the head of the Mediterranean Sea, as *A* in the ending means territory, by page xliii. will imply *the sea head territory*.

In like manner JAVA will imply *the sea head land*, and is a very proper name for the island of this name.

JUDEA.—The syllable or root *Ud* or *Ude* is commonly rendered in our names by *wood*; but *Ud* is a variation of *Ad*, water; and *Judea* means *the sea or water head territory*. A proper name for the lands which lie at the heads of the *Dead* and *Mediterranean Seas*. The scriptures shew that *Judab* may have other imports.—Of *Assur*, which means, in situation, *the sea border*, I may say the same, and extend these observations to old names still unknown in import; but I must proceed to

JUPITER.

The syllable *Jup* is not often found in names; but we have a village named *Juper* in Essex.—We have also land named *Jupiter Fringe* in the *Orcades*.—The letters *J* and *G* often are alike in sound, thus *Jerusalem* is written in Italian *Gierusalem*. We have in Poland a lake named *Guplo*, or *Guplus*.—*B* and *P* are also cognate letters. In *Africa* there is a kingdom named *Jubo*,* lying on a sea head, and which means *the sea head territory*. In *Baudrandi Geographia* we have also *Jupile*, or *Jopilia*, *Pagus Leodiensis ditionis*." in which we find that *Jup* and *Jop* imply the same in old names. Hence it will appear that *Jop* in *Joppa* is the same as *Gup* in *Guplus*, the same as *Jub* in *Jubo*, the same as *Jup* or *Jop* in *Jupile* or *Jopilia*, and the same as *Jup* in *Jupiter*—*the sea or water head*.—The letter *I*, or the syllable *It*, is a diminutive, and *Ter* or *Er*, border land; and *Jupiter* will imply *the little sea head (border) land*: And this will demonstrate that authors are correct in as-

* *Jubo* has been accounted a name for the Supreme Being in *Africa*.

serting that *Jupiter*, or the land of *upper Ægypte*, was the same as *Osiris*; and that *Thebes* was a city of this land, or of *Jupiter*. But *Jupiter* being first adored at *Thebes*, this town became more particularly *the city of Jupiter*; and *Herodotus* affirms that *Thebes* was the first place where this god was adored.

Thus far then have I aimed at tracing *the real pedigrees of these gods, and the wisdom of the Ægyptians*. The Romans and other nations deified their kings and emperors. And why reader, might not the *Ægyptians* WITH AS MUCH REASON, do as *Plutarch* says, *create gods for themselves, from the appellations of their river and border land?*

Plutarch, in page 128 of *Baxter's Translation*, is offended with the *Ægyptians* for confining to themselves these gods; and laments "their depriving of the rest of mankind of these mighty beings."

"After the Jews returned from captivity, the name of God is said to have been pronounced by the high priest only once a year in the Temple, on the great day of expiation, when a noise was purposely made, that no one besides a few chosen disciples should hear it. From the time of the destruction of the Temple their naming ceased, and the true pronunciation of *Jehovah* was lost. The Jews mention it not, but substitute for it *Adonai* or *Elohim*. The heathens had some knowledge, says *Calmet*, of this great and ineffable name; and they too had names for their gods which they dared not pronounce."

The name *Jehovah* signifies, it is said, "*the self-existent who gives being and existence to others*." *Sanchoniathon* writes it *JEVA*; *Diodorus Siculus*, *Macrobius*, *Clemens Alexandrinus*, *Jerom*, and *Origen*, pronounce *JAO*; *Epiphanius*, *Theodoret*, and the *Samaritans*, *JABE* or *JAVE*: We find likewise *JAHOH*, *JAVO*, *JAOU*, *JAOD*. *Lewis Capellus*, and *Bishop Hare*, read *JAVO*; *Mercer*, *JEHEVAH*; *Drusius*, *JAVE*; *Hottinger*, *JEHVA*: The *Moors* call their god *JUBA*. The *Latins* probably took their *JOVIS* or *JOVIS PATER* from *JEHOVAH*." *Calmet in Jehovah*.—*Dr. Gregory Sharpe* writes this word *JEVE*, and after *Bishop Hare* *JAFO* or *JAVO*. *Johnson*, in his *Grammatical Commentaries*, writes *JOVIS*, and says that it

was doubtless the ancient nominative, for he that declines, says he, *Jupiter, Jovis*, may as well decline *Pbæbus, Apollinis*.

Not only did the *Ægyptians* and other nations worship God thro' the names of such parts of nature, to which they were eminently indebted for their support; but they also in time adored *idols*, which they formed to represent them; and finally considered these works of their own hands, as their gods. In this way national gods were multiplied, and in this manner every town, and every house, had at length its god.

Inspired men were sent to reclaim mankind; but their teaching was often disregarded: Ignorance and idolatry maintained their ground; and a *Saviour* only, who had early been promised, delivered the precepts which have been gradually eradicating this infatuation of man.

The mythologists and writers who have supposed that the *earliest* inhabitants of the world *knew not their Maker*, will be proved to have judged *irrationally* in the tract on Atheism. It appears from reason that the most early people knew our ancient names, and it is evident that men of after ages *forgot their imports*, and accounted some of them of *divine* origin: The denunciations in scripture against those who had known the true god, and had departed from his worship in *Egypte, Babylon, &c.* are sufficient proofs against the doctrine that mankind *originally* worshipped these parts of the universe.

All the *Ægyptian* names for their gods have been proved to be given from features of their lands. *Jupiter* agrees not with the name *Jehovah*, as rendered by our authors. It forms its case as if the nominative and vocative belonged not to the rest, and as tho' they were adopted some considerable time after the name of the true God was first promulgated.*—There is too in this name, what authors have never distinguished, a DIMINUTIVE TERM *by no means suitable to an appellation for the SUPREME HEAD; and this single circumstance destroys its title to a name for the true God.*

I have thus shewn *a division of the earth*, to which the ancients were indebted for those names of deities; and have en-

* See page 51, for the introduction of these names into Greece.

deavoured to *prove* that *Jupiter and his associates* belonged not to Heaven.—Tho' the reader should give no more credit to *Plutarch's* histories of the gods, than he would to his histories of rivers and mountains,—he must confess that the short specimen of heathen mythology quoted from *Proclus* is a curious production; and there is certainly nothing wanting to render it *eminently extraordinary but real*, instead of *imaginary* deities.

Plutarch complains that the *Ægyptians* arrogated to themselves the naming of these gods from their lands and river; but he does not contradict their claims further than to state, “That other nations had also these same gods, which they worshipped under these names; but it was not, he says, *till lately perhaps that some of them begun to be called by their Ægyptian names.*”—*Plutarch and the Ægyptians* then allowing from whence these names came; and their appellations being thus proved to refer to the Nile, its borders, and to the sea, at whose head Egypte lies, I see no reason for historians seriously transforming these names of parts of nature into kings and queens, nor for making them the warring chiefs, and the angry gods and goddesses of ancient story.

The reader will consult the notes to *Raxter's* Translation of *Plutarch's Isis and Osiris*; and also *Squire's* Preface to his Translation of the same work; in each of which he will find much additional fable to satisfy his curiosity.

JAMISSA and TAMISSA.

Translators often correct the supposed errors of ancient writers, and especially the supposed ones of *Ptolemy*, without analysing his words. He writes *Jamissa* instead of *Tamissa* for the *Tames*.—The letter *I* means head, and *T* will be found to imply the same. *Jam*, *Jamb*, or *Jav*, means the sea in several languages, and *Tam*, *Tamb*, or *Tav*, in several others. *Is* is a diminutive, or it may mean head: and *Tamissa* may imply *the sea head region*, or *the little sea region*, and *Jamissa* the same. We correct before we understand authors, and *Ptolemy* who inserts these synonymous terms, has often other readings, unskilfully supplied by commentators in notes, to correct, as they suppose, his text.

IDUMEA

Is rendered *red* and *human*; but I know not the color of this earth, nor the humanity of the land. *Idumea* was *Edom* or *Adom*, in which *Id* is changed to *Ad* and *Ed*; and *Um* to *Om*. *Id* or *Ed* means here hill or water, and *Om* or *Um* its border, *Ea* is territory: And *the hill or water border territory*, i. e. Land between, and on the Dead and Red Seas, is the import of this name.

K

Is the same in old names as C.

The KADMONITES

Are called by our authors *ancients*, *first men*, and *serpents*. That the *Kadmonites* were *ancient men*, I will not deny, they may have been also *first men*.—Lord Monboddo supposed that the first men had *tails*; Maillet that they were *fishes*; and our authors that they were *serpents*. But the *Kadmonites* were derived in name from *Cad*, an hill, and *Mon*, head land, here understood as land. They were hill landers who resided about Mount Libanus; and the words *ancients*, *first men*, and *serpents*, are not the names, but the *nicknames* of this people.

The KENITES,

Dwellers formerly near or on the Dead Sea, are said by commentators to mean *possession*, *purchase*, *lamentation*, *a nest*, *a hole*, *a cave*, &c. On these explanations I give no comment—my dissent from these absurd and inapplicable explications is founded not on *peculiarity*, but on *common sense*. These renderings of names which disgrace our comments on the scriptures, are not compared with the situation of the *Kenites*, nor with any thing referring to them. They are indeed descriptions of no part of the universe, tho' this people possessed a part of the earth which is described in their appellation.—Their name then is derived from *Ken*, a lake, or from *Ceann*, an head, and the *Kenites* were *lake landers* or *head landers*: But it is most likely that the first of these explanations refers to their right name.

L.

L or *El* may be derived from *Av*, water, changed to *Au*, to *Al*, and *El*; or *L* or *El* may be derived from *A*, an hill, pronounced *Au*, and changed to *Al* and *El*; or it may mean border, from the change of *Err* to *El*. It is called in Hebrew *Lmd*, or *Lemed*, which authors account a *spit*, a *goad*, or a *plowshare*. It is called *Luis*, or the quicken tree, by Gaelic writers.—But *Lu* was often formerly pronounced *Li*: *Fual* was pronounced *Fyal*, or *Fial*. Hence *Lu*, in *Luis*, is the same as *Li*, the sea; and as *Is* is a diminutive, *Luis* implies the little sea, or the lake; and from what is stated in the following pages, *L*, *El*, or *Hel*, in *Ellesmere*, and in the *Hellefpont*, will imply the same. In the *Coptic* this letter brings an hieroglyphick of the Nile land, or of *Ægypte*, and is called *Lauda*, which may be changed to *Lambda*, or *Lav-da*, and may imply the lake land; or it may mean the *lave-land* or *drowned-land*: And from the figure of this Coptic letter, I can scarcely suppose that this sea head had not very anciently a natural communication with the Red Sea. We find too a wide valley opposite the *Ægyptian* Babylon, in which names of places seem strongly to denote an ancient passage.—But I write to be corrected wherever I may assert too much.

LIBANUS.

Leibham is the Gaelic for the deck of a ship, a scaffold, a gallery, or the plain top of an hill. It may consequently mean hill land. *Leibb* or *Lib*, in *Libanus*, is hill, *An*, land, and *Us*, territory.—In *Lybia*, *Lyb* may be hill or ridge, and *Ia*, territory.—In the Introduction I have considered the word *Lyb*, as applying to water; but in this instance it applies to an hill ridge. It is usual for authors to render *Libanus* by *Laban*, white: And in this way are we constantly beset with irrational etymons. I here beg to state, that *Africa* may be derived from *Af*, water, *Ric*, border land or ridge, and *Ia*, territory; and *Lybia* may also imply the water ridge territory.—But I refer my reader to what I have written in the introduction on *Africa* and *Lybia*.

LACEDEMON, SPARTA, and LACONIA.

The first is generally rendered from the Greek, *the Lake of Dæmons*. It is also said to have received name from *Lacedemon*, the son of *Jupiter* and *Taygeta*, the daughter of *Atlas*, who married *Sparta*, the daughter of *Eurotas*.

But I must remark, that *Laconia*, *Lacedemon*, and *Sparta*, are names of this state, taken from its natural features. That a ridge of mountainous land, called *Taygetus*, occupies a part of the country; and that the *Eurotas* is its principal river. *Atlas* too is a name well known; and all these may be rationally accounted for, without the help of mythologic story. But the foundation of *Lacedemon* is also attributed to *Cadmus*; and the name *Sparta*, which etymologists say signifies *sown*, is stated to be borrowed from the same, *Cadmus's sowing serpent's teeth, which sprung up and became men*, i. e. *Spartans*!—I enlarge not on the stories and reports, ancient and modern, of grave and learned men: Authors of classical records and writings.—Without these, no huge volumes would have been delivered to the world; nor without short quotations could I have filled my pages.

Plutarch relates, that in the river *Eurotas* there “Grows a stone which is shaped like a helmet, called *Tbrasydeilos*, or *rash* and *timorous*. For if it hears a *trumpet* sound it leaps towards the bank of the river, but if you do but name the *Athenians*, it presently sinks to the bottom of the water. Of these stones, he says, there are not a few which are consecrated and laid up in the brazen Temple of *Minerva*, as *Nicanor*, the Samian, relates in his Second Book of Rivers.”

To withhold my assent, as to the existence of these stones, to the propriety of the translation of *the Lake of Dæmons*—to the truth of *Lacedemon* receiving name from a son of *Jupiter* and *Taygeta*—or to the Spartans being derived from the teeth of *Cadmus's* serpents, would be a glaring effort of incredulity against the literature of Greece, and against the canons of mythologic story.—Suffice it to say, that altho' my creed is not a confined one, I must beg to state, that *Sparta* may otherwise be derived from *Es* contracted to *S*, the sea, *Par*,

head border, and *Ta*, land; and *the sea-head border land*, may also be the import of *Lacedemon*. *Laconia* implies the lake, or sea head territory.

LATIN.

Latus, said to mean a side, means a side territory.—*Lat* a side. *Lat* takes the diminutive *In* postfixed, when referred to a language, in the same manner as the names of several other languages take *Is*, written *I/b*.—And in this way *Latin* becomes a diminutive noun for the language of *Latium*.

What I have stated in the Introduction should be read with the above.

And now I cannot help observing, that the power of truth, as well as the power of letters, demands that we should give *Egypte* the honor of first inventing some of these generally supposed Greek symbols.—And as the elements of letters have been unknown, and the roots, prefixes, postfixes, and words formed by them, and from whence all other terms took their origin, have not been understood; it follows that we have not been critically acquainted with the force of expressions conveyed by these ancient letters and words.—And the truth of this observation is obvious from the great ignorance of historians, grammarians, etymologists, and commentators on the names which are in this book discussed; and I may add, on all appellations for the lands and habitations of the globe.

M.

M or *Em*, the root of *Hem*, border, had sometimes the pronunciation of *V* consonant, as well as the pronunciation common to all languages: The form of the Coptic *M* is very nearly like our *U*. The letter *A*, a hill, &c. pronounced *Au*, varies to *Av* and *Ev*, and may be written *Em* or *M*, and mean hill. *M* may also be derived from *Amb*, *Av*, or *Au*, water, varied to *Emb*, *Ev*, or *Em*. *Mem*, the Hebrew *M*, may therefore be composed of *Em*, border, and *M* as head or water; and the water or head border may imply a plain. *Mem* is generally rendered by authors *a spot* or *contagion*; but Mr. Baxter more rightly renders it from *Mim*, water, in Egyptian

it is *Mo*, whence the Greek *Mu*, the water or the sea. The border represented by *M* may then be water, an hill, or a plain.

MEMPHIS, MOPH, NOPH, MENCHIS, MITSOR,
MIGDOL, &c.

The city of *Memphis* stood on a plain. To the west were sand hills, and on the east the Nile ran close by it.—From *Av*, the sea, we have the following syllables in old names, to wit, *Ev*, *Ef*, *Av*, *Of*, *Uf*, *Epb*, *Opb*, *Upb*, *Ouf*; and *Mem-ef*, *Memf*, or *Mempb* will be the water or sea plain. The endings *Us* and *Is*, in names for the features of nature, generally mean territory or land: And the water or sea plain land will be the import of *Memphis*.

M or *Mem* being accounted a plain; and *Av* varied to *Ov*, *Of*, and *Opb*, being water or sea, *Mem-opb*, or *Moph*, was the Hebrew name of this place; and by the change of *M* to *N*, which was common, *Noph* was the same.

But *Mem* and *Men*, by the change of *M* to *N*, were written for each other, and *Memphis* was also called *Menchis*: And as the letter *M* was the *Mem* of the Hebrew alphabet, and as the *Mi* of the Coptic means also a plain, *Memphis* and *Menchis*, may be written *Mpbis* and *Mcbis*; and *M*, as a postfix, will be read last in explanation of this name.—Hence, as *Is* may be the sea, *Pbis* or *Pis* will be the sea head; and *Cbis* or *Cis*, the same by the article *Cbichester*. The sea head plain may therefore be the import of this name. This rendering is strengthened from the reports of ancient history; that the sea occupied in early times, and at the first naming of this place, the present site of the Delta.

Memphis was also called *Mitsor*, from *Med* or *Mid*, changed to *Mit*, a sea corner or head, and *Sor* or *Zor*, the head border, which generally implies a plain.*—It was also in the scripture termed *Migdol*.—That *Ig*, in *Mig*, means the same as *Eg* or *Æg*, in Egypte, may be seen in the word *Igilium*, written also *Egilium* and *Ægilium*,—now the Isle *Giglio*, on

* The word *Plain* itself comes from *AIN*, land, *L* or *EL*, border, and *P*, head, and the head border land is the plain.

the coast of Tuscany.—*Mig* then means the sea head, and *Dol* is dale or plain. *Memphis*, *Mencbis*, *Mitzor*, and *Migdol*, importing the same, we presume that the above is a true derivation of this word.

The Hebrew final *M*, and the Coptic *M*, are nearly the same, and represent a plain. The last *open* at one end, representing the plain of a valley; the first *closed*, and denoting the plain top of an hill. It was called *Mi* by the Copts, which means a plain. Thus *M* is a plain, *Aigh* is an hill or a bottom; and *Maigh*, pronounced *Mi*, will be the plain of an hill, or of a bottom.

In early times the *Jewish*, and some other people, seldom mentioned *God* by name. The *Pelasgi* gave their *Gods* no names except that of “*Disposers*,” but the *Ægyptians* had adopted many idolatrous appellations as the reader may perceive. *Herodotus* says that these names were of barbarous origin from his researches. The *Ægyptians* of *Lybia*, he says, called *Jupiter*, *Ammoun*; and he supposed that this was the reason of their terming themselves *Ammonians*.—But *Ammon* means border land, or water border land; and in this sense the name was originally used in *Ægypte*, the hot bed of idolatrous appellations. In time the *Pelasgi* consulted the oracle of *Dodona*, to know whether they might adopt these names, and were granted permission.

In the Gaelic the letter *M* is called *Muin*, and said to be a *Vine*, but I should rather describe the letter otherwise, and refer it to *Muin*, a mountain. In the Greek it is called *Mu*; but *Mu* has been pronounced *My* from what is herein stated; and *Maigh*, the Gaelic for a plain may be pronounced the same. Hence the Coptic and Greek *M* may also mean a plain. *M* is often substituted for *B* and *P*, when it means an head, &c.

There are some countries which are distinguished by the word *Aram*, which means from *Ar*, an head, or *Ar*, water, and *Am*, border, the water or head border, or the plain.—Thus *Aram Nabaraim* is the rivers' plain: *Aram of Damascus* is the plain of Damascus: *Aram of Soba* is the plain of Soba: *Padan Aram* is the road plain. Many are the doubtful com-

ments on scripture, arising from our ignorance of these names. I have therefore endeavoured to analyse them.

MESOPOTAMIA.

Mesopotamia is a modern name unknown, perhaps even to Herodotus. In its common rendering it imitates the vulgar translation of *Propontis*.

Herodotus says, that the *Euphrates* pours itself into the RED SEA; and his commentators suppose that he meant the RED SEA between Arabia and Egypte; but he understood by the RED SEA the *sea ROAD*; and that the *Euphrates* emptied itself into the *sea ROAD* of *Persia*, i. e. into the *Persian RED* or *ROAD SEA*, or *the Persian Gulph*.

He says also, that *Persia* extends to the RED SEA, meaning the *Persian RED* or *ROAD SEA*. It is curious to see the mistakes arising from our ignorance of the words RED or ROAD SEA.—See our commentators on these parts of Herodotus, and what I have said of *the Red Sea* in the Introduction. See also *Padan Aram*, &c.

MEDIA.

M has been shewn to mean a plain: *Mad*, *Med*, *Met*, and *Mat* are the same in names as may be seen in page 152, and *Media* means the *bill border*, or *plain head territory*. Interpreters understand that this country was peopled by *Madaï*, the son of *Japhet*, who also is said to have peopled the Isles of the Gentiles. But the Greeks maintain that it took name from *Medus*, the son of *Medea*; and truly says an author, “*If Madaï peopled Macedonia, as learned men suppose, we must seek for another origin for the people of Media.*” I have therefore very easily found an origin for the *Medes* in *Media*; and I wish that learned men would always look at HOME for the names of their countries, and of their people.

MATIENE.

Herodotus places *Matiene* between *Media Major* and *Armenia*; “and it was properly speaking, says a celebrated writer, a province of *Media* itself.”* *Media* is called *Irak Ajami*, or

* Geography of Herodotus, page 329.

Al Jebal.—We have no explanation of *Irak Ajami*. Of *Al Jebal*, *Al* is the, and *Jebal* is hill or ridge border. *Irak* is a name for *Chaldea*, and *Media* belonging to it hath *Ajami* subjoined, to shew that it is a part of the empire. *Ai-Ami* importing the same as *Media*, the hill or head border territory. —*Mat-i-ene* implies *the hill border little territory*; and I think, from Mr. Morier's Travels, that it is now called *Eder-bigian*, *Eder-bi-ian*, which implies the head border *little territory*, and is, I suppose, the *little Media* or *Matiene*.—I write this in haste; but the reader will be enabled to examine it at his leisure.

MOAB.

The *Moabites* are said to be descended from *Moab*, the son of *Lot*; but *Moab* was pronounced by the ancients *Meab*, which from *Eab* or *Eav*, water, and *M* as head, means *the water or sea head*; and which commentators render “*the waters of the father*,” or “*the son of the father*.—The capital of *Moab* is said to be called “*Ar* or *Areopolis*, or *Ariel of Moab*,” or “*Rabbab Moab*,” i. e. say commentators “*the capital of Moab*, or *Kir-haresb*, *the city with brick walls*.”

Ar, the capital of *Moab*, on the river *Arnon*, may mean head or chief, or water, or border.—In *Rabbab*, however, or *Arabab*, as otherwise spelt, we find *Ar* or *R*, head, chief, or border, and *Ab*, water; and from hence we suppose that *Ar*, or *Rabbab*, meant *the chief water city*. To the *brick walls* here referred, we cannot speak. Commentators decide boldly, but time calls us all to account for hasty decisions.

MORIAH.

This word is rendered by commentators “*Bitterness of the Lord!*” It meant *the border head territory*. In the time of *Solomon* this hill was inclosed, and first formed a part of *Jerusalem*, and upon it was the *Temple* built.

N

Is pronounced *En*, which implies land, region, territory, and border land; and this word is also a variation of *An*, water. It is called in the Gaelic *Nuin* or *Nion*, the ash tree.

We have found that *Ni* is the sea, and *Ni-el* or Nile (as *El* is a diminutive), is the little sea. The Hebrew *Nun* is said to mean a fish; but I see no likeness thereof in this letter; and I conceive that it should be rendered as hereafter mentioned in the Gaelic. In the Coptic it is *Ni*: In the Greek it is *Nu*, which may be also pronounced *Ni*. In the Gaelic *Nion* (as *On* is an augment) may mean the *great* sea: And *Nuin* (in which *In* is a diminutive) will mean the *little* sea. The Hebrew *Nun* may follow the same significations, if other vowels are supplied. *Nion* is also a wave, a daughter, &c. *N* is often a prefix only, as for *Ann* we say *Nan*, or *Edward*, *Ned*, for *Ing*, a corner *Ning*. The old *M* and *N* were written originally nearly alike, and have been therefore often substituted for each other: They will therefore imply in many instances the same.

The NILE.

The word *Aby* is a word for the Nile. It means the little sea, from *Av*, the sea, changed to *Ab*, and *Y*, a diminutive. A river falls into the *Aby*, called the *Abi-ad*, *Aby-ad*, or the *Babar el Ais*. Which of these streams contains the head of the Nile, according to the ancients, has been much doubted, and even the most rational only surmised, that from the greater distance of the *Abiad*, and its superior size, its springs must be the head: But they knew not that the *Niel* or *Nile* meant *the little sea*; and the *Aby* the same:—Nor that the *Abiad* implied *the little sea head*; or that *Babar el Ais* meant the head river or the head spring. Not knowing the significations of these names, authors are divided in opinion about them, and have written long, laboured, and learned disquisitions. But in writing these they have deluged the Nile and its heads with their examinations of authorities; and with their observations on its probable and anciently esteemed head; in which the import of the name *Abiad* would have superseded all their labours.

BABEL and BABYLON.

I am next to encounter another egregious and long confirmed blunder into which commentators, etymologists, and

historians, among the multitude, have fallen.—BABEL, the name of a country, is said to come from *Babel*, confusion or mixture, or from *Babel* to mix or confound.—*Babylonia* was anciently called *Sbinar*. We shall prove that *Sbin* means head; (in this case, a sea head), and *Ar*, border land. *Isaiab* calls this land *the desert of the sea*. *Jeremiab* prophesied that God would dry up the sea of Babylon, and make her springs dry.—*Megasthenes* apud Euseb. Prep. lib. ix. cap. 41, assures us, that Babylon was built in a place which had before abounded so greatly with water, that it was called the sea.—But putting aside all these, the *Euphrates* means *the sea road*, and was then the principal sea head of the gulph of Persia. The words *Babel*, *Babylon*, and *Babylonia* exactly describe this land; and to the confusion of overwhelming comment, the words *Babel* and *Babylon* stand as memorials for shewing how long the ignorance of commonly received opinion may reign.—But *Babel* and *Babylon* stand not alone, and I could wish that the immense rubbish of expositors on old appellations were all swept from the sacred text.*

That the term *Babel* may from allusion to the confusion which took place in that city, mean as commentators say, I will not dispute; but I wish them not to mistake a man for a mountain, because the man by allusion has been named from the hill land. The old monosyllabic words of the world will hereafter be recognised. I have shewn that *Ab* is the sea. The prefix *B* implies head, and *El* is here used instead of *Ar*, in *Sbinar*, for border; and *the sea head border* is the import of *Sbinar* or *Babel*.—*Babylonia* implies *the sea head border land*.

Babylon is now called *Mac-loube*. *Maigh*, or *Maich*, or *Mach*, may be rendered a plain, and *Loub* or *Lub* is a maze or confusion; and from the confusion which here took place, it was called the Plain of Confusion. Words change so much

* In the scriptures names only are given.—Their imports being lost, and the comments upon them being published by men unacquainted with the ancient mode of conferring names—who know not their roots, their prefixes, and postfixes—the reader need not be surprised that their comments are unfounded.—In my explanations I may often mistake; but our commentators have always misconceived.

from time in their expositions, that we scarcely know them again. *Macloube* is now rendered "*topsy turvy*."*

It has been observed by General Vallancey that *N* final denotes *diminution*—but this is a mistake:—For *On* is often an augment, whilst *In* is a diminutive. *Oll* or *Ol* is great, and *El* or *Il*, little—and generally the small or broad vowels always govern the sense of the syllables, whether they are diminutives or augments.

OF ANCIENT NAMES of PLACES, MEN, &c.

It hath been remarked by learned men, that the significations of ancient names of places, are never considered necessary to be known. And altho' they should be a part of a language as names, that they are independent of the common words, and need not be translated.

We may allow this to be plausible, but when we take into consideration writings whose old names were understood, it will be found necessary for the translator to be a judge of the connection which these names have with other words.—Without some previous knowledge of ancient appellations, men will find themselves *often* incompetent translators of the Bible:—*Very often* incompetent writers of ancient history:—And *not seldom* incompetent to the task of settling the topography of ancient places of the world.

Names of lands were given from their features of nature, and from these the names of men their possessors proceeded. Like features in nature were common; and like names were *sometimes* given them and their owners. All these appellations were originally known; but time effaced from memory their significations, and then the lands were supposed to be named from men; and at length some of these men, and their names, were considered as the protecting gods of their districts. Hence *Ham*, a name for border, was a name given to man, and became the name of a god, under which *Ham* as a name, and a man was worshipped.

* Rennel's Geography of Herodotus.

We live, reader, in learned times, and what know we more of these names than the ancients? These believed that men gave names to nations:—We believe the same.—These considered men as deriving names from Heaven:—We seem to imagine the same.—These considered and worshipped men and names as their protecting deities:—We do not.—We are therefore wiser in this than our heathen forefathers:—But are we not as ignorant in the origin of names as the ancients?—The ancients invented strange and incredible stories, to account for their appellations:—We do the same—and we very often quote their *blunders*, to substantiate our *mistakes*.

Adam and *Eve* derived their names from the heads of the earth; and the family of Noah, like our first parents, from the features of nature. *Sbem*, from *Hem*, border, with *S* as a prefix, which meant perhaps *water* or *sea*, was the water or sea borderer. *Ham* meant border, and he was consequently the borderer only. *Japhet*, from *Av*, the sea, changed to *Af* and *Apb*, with *Et*, a diminutive, and *I*, head, meant the little sea head: And this name was the creek, the bay, the port, &c.; and from hence the people of the lands lying on creeks, or little seas, may be said to be descended from *Japhet*.

Appellations may have referred to large territories, or to particular parts within which residences were situated. Names for the features of nature became also terms of allusion; and hence great confusion in translation arises from not comprehending these distinctions, and from not adopting applicable words in rendering these general, particular, and allusive terms.

The endings of names have always been esteemed of no importance, and men have frequently, nay generally, omitted the last syllable, or have cut off so much of this postfixed word, by translation, as to leave the remainder of doubtful authority. Ignorant of these endings they have not attempted to render them. They are, however, in the description of nature augments or diminutives; or they mean territory, region, land, &c.: In names of men they mean man, and in those of gods they imply accordingly.—In the endings of names I have, perhaps, in the following treatise sometimes

erred; but it was a new subject, which I have more attentively considered in this preface, and which even now may require more investigation.

In these names, and in the old roots of the world, we have much to learn. I have shewn you what the ancients knew, and what the moderns have benefited by their wisdom. Should we wish to investigate the meanings of these words, we must not hunt for their imitative sounds in allusive terms, instead of approximating to their original applicable significations.

We should always remember that our *old* names are composed of monosyllabic words, as proved in every one which I have analysed: And we should bear in mind that the *proper* names for the features of nature are rarely the *common* words of any *written* language.

I have stated in this preface what our consonants as prefixes to old names imply. When I formerly wrote, these were unknown to me; but time and consideration have developed their necessary significations. More important will they be found, to those who compare the syllables of old languages, than can at first be imagined.—There are scarcely any compound names, which now convey all the exact senses by our lexicons, which they anciently imparted; and yet it is in many cases desirable to know their ancient acceptations. To the imports of the prefixes in this preface, added to the roots and postfixes of words, are we then indebted for these meanings in a great variety of instances.—The subject is new, and of the utmost importance in the search of truth. Our letters are the elements of words; and many words may hereafter be investigated in our dictionaries, from the imports of their letters.

NO, NO-AMON, THEBES, MINIO, &c.

M changing to *N*, and *Av*, the sea or water, to *Au*, *No* written in some MSS. *Nau*, may be rendered the sea or water plain.—But as *A*, an head, is pronounced *Au*, and *Au* may by page xliii. mean territory, *Nau* may imply the plain head, or the plain territory.

The word *Tbeb* comes from *Taibb*, the sea, in the same manner as *Tbam*, in the Thames, comes from *Tamb*, the sea; and *Tbeb* or *Taibb*, the sea, may by a comparison of surfaces become a term for a plain, as in the word *Table*, and in *Dunstable*, of which see page 45. *Es* or *Ais*, in *Thebes* or *Thebais*, means head: *Tbeb-es* will then mean the plain head.

In *No* the letter *N* may imply a plain; and *O*, as mentioned under the head of that letter, may mean head. This place, according to Sanfon, was in late times called *Minio*; in which *Min* is also Gaelic for a plain, and *Io*, a change of *Ia*, territory or head territory.

The words *No-Amon*, totally unknown, have occasioned long disquisitions; and the reader must naturally expect much learning and little proof from commentators.—Several places have in consequence of unskilfulness been assigned by authors for its ancient situation; and *chance* in this instance has directed some to *Thebes*.—From *Ham*, the son of *Noah*, or from the God *Amon*, the name has by all been supposed to have proceeded:—But *No* meant as before, and *Amon* in this name is, not what learned men suppose, but *border land*.—The settlement then, tho' not so old as *Ham*, was certainly, from what is stated on the word *Jupiter*, older than the God *Amon*.

Historic writers reckon a certain number of Kings of *Æthiopia* who have reigned over *Upper Ægypte*; but these authors knew not that all this land may be properly termed *Æthiopia*; and it appears from history, that a great part of it was so considered.

The land of Upper *Ægypte* was no doubt named *Menes*, or the plain head, from which name its first king was called *the plain head man*. It was also termed *Memnon*, or the plain head land, from which name *Memnon*, (said to be a King of *Æthiopia*) or the plain head chief, received his appellation.

To the mere passive matter of the globe, men have unwisely supposed, that the names of the *sun*, *moon*, and *stars*, the names of their *gods*, the names of *men*, of *beasts*, of *birds*, of *fishes*, and of *reptiles* were applicable: nor have they distinguished between *abstract* nouns, and the *proper* names of the settlements of the globe.—But the world lay originally before

man, and he was to name it from its forms, and its parts. He was not only to name its great features, but to contrive proper and distinguishing appellations for every portion, so that one might not be mistaken for another. This contrivance, whether it flowed from the design of man, or emanated from some higher source, is eminently worthy of attention; and to discover it perfectly, would not discredit an age more enlightened than the present.

This design or scheme of giving names could have been effected *in no possible way*, but by varying the roots, prefixes, and postfixes of words for the features of nature; and thereby forming the differing names, which we find throughout the globe.—It appears however evident, from history, that no ancient or modern authors, from *Herodotus* to the present time, have fully understood these names, nor the information to be obtained from their monosyllabic imports. Nor have they been enabled to elucidate the elementary parts of the languages of the world, by analysing their expressions of compound terms, from the imports of their syllables.

I infer from the examples analysed in this treatise, that old names contain all the words of ancient times, which refer to the features of nature: I conceive too, that these, with their allusive terms, comprise the elements of nearly all modern tongues; and that when these primitive terms and their allusions shall become known, their original and allusive imports of words of languages at present unknown, will soon become familiar, and will be easily understood by men of research.

The word *Stable*, *Staple*, and *Table* do not always proceed from such allusion as in this article: For in *Cbipstable*, *Somerfet*, this ending refers to the stream border. Accordingly we find that the *Thebiad* is rendered by the Turk's *Said*, or the sea head; but this translation seems not to agree with its old names.

The NIGER, JOLIBA, CONGO, ZAIR, ZAD, &c.

The NIGER or NIGERIS, known by the name *Joliba*, *Neel-el-Abeed*, *Soudan*, or *Sudan*, *Zad*, &c. is derived from *Ni*,

the sea, as in the Nile, *Ger*, *Gar*, or *Gir*, a lake or head, as in the article *Germany*, and is here a sea head, sea lake, or sea stream.

JOLIBA comes from *Col*, *Gol*, or *Jol*, an head, and *Av*, the sea or water, varied to *Ev*, *Iv*, and *Ib*, and means the water or sea head.

But the NIGER is often written NIGERIS, or *the little sea lake or head*; and it is accordingly rendered the *Neel-el-Abeed*, or *the little sea head*, *Nile*; and from this name it would seem connected with the Ægyptian *Babr-el-Abiad*.

The NIGERIS is also written NIGRIT or NIGERIT, in *Nigritia*, which last word is always rendered *the territory of the Blacks*; but it means *the territory of the little sea lake*.

SOUDAN or SUDAN is also stated to mean the same as *Nigritia*. The country of the Blacks: But here also *Sou* and *Su* is water or the sea, and *Dan* is lake, as in the *Jordan*; and the country of *Sudan* is also the territory of the water or sea lake.

That *Souda* and *Suda* may be Arabic for *black*, I will not dispute, but this adjective is inapplicable for the name of this stream.

It has been of old, and of late times, conceived, that the Niger loses itself in lakes and sands about Wangara; but of the real existence of such lakes we have no certain accounts. We have, however, a sea lake in Asia without an outlet, named *Van*, or *Wan*. *Gar* also means a lake, but the word Wangara means the sea lake territory, or perhaps the lakes territory.

The NIGER is supposed near this place to turn southerly, and to have no connection with the *white* (or *ridge*)* river of the Nile.—But it has been stated by Mr. Jackson and others, that the *Niger* is the *white river*; and Mr. J. says, he received information, that in 1780, seventeen black traders traced it into Ægypte.

The JOLIBA rises on a *ridge* in the middle of Africa, from which the *Sanagal*, or the little sea head; and the *Gambia*, or the lake water, run west; and the *Niger*, east; and some

* See the article *White Sea*.

suppose that after turning southerly it loses its name in the *Zad*, *Zair*, or *Congo*.

The *Niger*, *Zad*, *Zair*, and *Congo* mean the same, and should they be the same stream, I might reckon from its length (of more than 4000 miles) that its head is much higher than hitherto estimated—high enough perhaps to send some of its water into the *Abiad*, as well as into the *Zair*, as formerly and at present asserted.

But we cannot reason on the courses of rivers from names. In describing the *Cong* mountains, authors call them from the ancients *Montes Lunæ*, and translate them *lunar mountains*, or *mountains of the moon*! The word *Can* or *Con* is lake, the *n* is often pronounced hard *ng*. Every country sends its rivers from some heads, and the *Cong* mountains send their streams, no doubt, into the *Congo*, or *sea lake*, in like manner:—but not only is *Cong*, a lake or water head; but *Lon* or *Lun* means the same. The *Montes Lunæ* are therefore *the lake mountains*; and the *mountains of the moon* are GEOGRAPHICAL BULLS. In like manner, the mountains named *Kumri* or *Komri*, from whence the *Abiad* is imagined to flow, are as absurdly called mountains of the moon!

Wangara is said to be called also *Belad-el-Tebr*, i. e. say authors, *the country of gold*!

The *Wad-el-Gazel* is said to mean *the river of the antelopes*.—But *Gaz* comes from *Gais*, a torrent or stream, and *El* is border, or a diminutive; and *Wad-el-Gazel* is a long and fertile valley, which torrents, or streams, water, and make fruitful; and whose inhabitants never dreamt of their streams being derived from *antelopes*!

But not only are these names of rivers, these mountains of the moon, these antelopes of African torrents, *vulgar errors*; but I am sorry to state, that no old names are rightly explained:—They are all *bulls* and *antelopes*!—And instead of searching for epithets representing our ideas of the names of things, authors hunt for their allusions, or for qualities which these names have not attached to them.

Go is the sea, and *Congo* may imply *the sea lake or head*, and the same as the *Niger*. Let us now see what the *Zad* and the

Zair mean. Authors suppose that *Z* is the same as *Ds* in words. The *Zair* may then be written *Dfair*. *Ea* may be water by page xliii. in the word *sea*: And with the letter *S* prefixed, which means *confluence*, this will imply the water confluence, or the *sea*. In like manner *Ad* is water, and with *S* prefixed in this name, it means also *the sea*. The letter *D* will imply *head* in a variety of names, and *Dsad* or *Zad* implies the sea head or lake. In the same way *Av*, the sea or water, is varied to *Au*, *Ar*, or *Air*, as in the river *Air* or *Ayr*.—*Air*, water, with *S* prefixed, will mean the water confluence or sea, and *D* will imply head; and the *Dfair* or *Zair* also will mean the sea head, or the sea lake.—All these names then agree with the *Niger*.—But as large streams running into the sea are called sea heads, or little sea heads, nothing is to be drawn from names to prove the *Niger* and the *Zair* to be a united stream.

At 600 miles from its mouth, the *Zair* has been said to be called *Enzaddi*, and it is asserted that *Zair* means “*roaring, turbulent, &c.*” And that *Zad* implies “*frightful, terrific, &c.*”^{*} But these are all inapplicable etymons.—*Ad*, water, is the root of *Zad*, and *Zaddi* is its diminutive noun. The prefix *En* means *the*: *Enzaddi* then implies *the little sea head*; and this may not be the *Zair*, nor the *Zad*, but another branch of this stream. Notwithstanding this seeming disagreement, if the *Niger* has *Is* postfixed, the *Zad* may also have an *I* the same; and *En-Zaddi* may still be the *Nigeris*.

Nearer *Fezzan* are the mountains called by Pliny, *Ater*, from *A*, an hill, and *Ter*, land; or from *A*, an hill, and *Ter*, border land; and hence this word may mean the hill land, or the border hill land. Others are called *Souda*, and supposed

* I wish not to censure authors who endeavour to explain ancient words.—But to speak plainly, and without flattery or detraction: No etymologist has comprehended these terms. Men are forever hunting after allusions, and the qualities belonging to names and things. It is easy to conjure up a shadow, but in producing the substance an insurmountable difficulty has always obtained.—Were I to except a late critic on the word *Island*, who has given rightly a partial explanation of this word, I know not another writer, ancient or modern, who has treated one old name rationally. To point out, however, the several bearings of such terms, I have endeavoured in the Introduction to explain this word more generally, in order to shew how others ought to be analysed.

to mean *black*. But *A*, an hill, pronounced *Au*, often changes to *Ou*, with *H* prefixed we have *Hou*, an hill, with *S*, which implies the same, we have *Sou*, an hill; *Da* is land; and the hill land will be the import of *Souda*.—*Harut/b* may be rendered *the border beads*.—All these terms have been long unknown.

O

Is called *Oir*, or the Spindle Tree, by Gaelic writers, and *Onn*, furse or gorse.—But in the Hebrew it is called *Oin*, which is a spring or fountain: In which *In* is a variation of *An*, water, as in the river *Inn*, or as in the *Inny*. *O-in* is therefore *the water head*, and *O*, tho' not an Hebrew character for the head or spring, is a very appropriate picture or *hieroglyphick*. *Ogb* or *O* is also an *ear*. Many other imports will occur, as may be seen in the vowels *A* and *U*, which are commutable with *O*.

OPHIR.

Av, the sea, often changes to *Ab*, *Ap*, *Op*, and *Opb*; and *Ir* is border or coast. Hence *Opbir* may mean the *sea border*, or *the sea coast*. Even the phrase of going to *Opbir*, may be understood allusively, as we use the phrase of going to *sea*. *Opbir* may moreover mean *the head border*. But ignorance adopts many allusions, rehearses many plausible tales, many strange stories; and we have enough of all these on the word *Opbir*, to shew the exuberant fancies of man.

OASIS.

We have found that *O* means head or spring. *As* is water in a great variety of names; and a variation of *Us*, here *Is*, means territory; and the water spring territory may be the import of this name.

At this *Oasis*, now called *Siwab*, was a Temple of Jupiter, named *Amon*. *Siwab* or *Sivab* means *the water head or spring territory*. This Temple stood at a place formerly called *Santariab*, the holy border or temple district. Its present name, *Ummebeda*, may imply, from the Gaelic, the cave of prediction. *Ammon* most probably means *border land*; but if *Am*

should mean *water* instead of *border*, it will imply *the water land*, or *water head land*. There is no term less understood, than the easy word *Amon* or *Ammon*.

Major Rennell has shewn, from geometrical measures, that at *Siwab* was the *Temple of Jupiter Ammon*: In confirmation of the accuracy of his numbers and of his lines, used for that purpose, I have here shewn that its *names* prove these to be correctly adopted and laid down.

P.

The tree which gave name to this letter, hath not been discovered by Gaelic writers. They call *P*, *Peith-boc*; but these words have they no where explained.

En is land, and *Pen* being head land, the letter *P* will mean head or point.—*Eitb* is an inflection of *Aith*, an head, and *Bocan* is cottage, i. e. little house: But *An* is a diminutive, and *Boc*, house. *Peith-boc* then is the hill point house; and no tree was found to resemble it.—This letter changes to *B* and to *F*. Its Coptic name is *Bi* or *Pi*—the hill or head point.—Perhaps the signal house, watch tower, light-house, beacon, or any high place, or hill town, may be represented by this letter.—In the Æthiopic *P* is called *Pait*, and its figure in Bruce's Travels is corresponding to its name, to the name of the Coptic alphabet, and to that of the Gaelic.—*Pe* or *Pa*, in the Hebrew *the lip*, said to be “made by a puff between the lips,” seems not to answer as a description of this letter; but as *Betb* or *Beitb* was house or town in general situations—*Peith* seems to mean those on heads, or isolated heights.

I might make a distinction between *B* and *P*, by stating, that the first generally refers to a *ridge*, the second to some point, head, or end: And often this head is a round one, and stands singly, or separated a little from the ridge.

PADAN ARAM.

These words are totally unknown to commentators, and *Padan* supposed to mean *fruitful* or *cultivated*. But the *FRAT* is *the sea road*: And as *An* and *On* sometimes mean road, by

page 73, and *Badbon* or *Padbon* is Gaelic for a sea or water road. PADAN will also mean *the sea head road*.—ARAM may come from *Ar*, border, and *Am*, *Em*, or *M*, a plain, and *the sea road border plain* may be the import of *Padan Aram*.

This name was changed to *Affyria*, derived from *As* the sea, *S* head or heads, *Yr* border, and *Ia* land or territory; and the sea head or road border territory, is the meaning of this name: It is now called *Mesopotamia*.

The PERRIZITES.

When *Abraham* first pitched his tents in the holy land, that part east and west, was divided between the *Canaanites* and the *Perrizites*. Authors unluckily have never recognised the imports of names, and have supposed this last to imply a *villager* or a *wanderer*; and that too without being enabled to give the least reason for the use of these terms in translation. I have shewn in the following, that the *Canaanites* were inhabitants of the river of Jordan and its territory.—And *Pales*, *Pbilis*, or *Pilis*, in *Palestine* and *Pbilstia*, were names for the sea coast, and meant *the shallow sea head or coast*. The letter *L* often changes to *R* or *Rr*; and hence *Pales*, *Pbilis*, or *Pilis*, and *Perriz* or *Peris* mean the same. The *Perrizites* then were dwellers on the lands of the shallow sea coast: The *Canaanites* inhabitants of the lands belonging to the river Jordan—and only two nations were at this time mentioned from the features of nature, as dividing this country.

The word *Periz*, *Peris*, or *Perriz*, might in after times be applied to other situations where appropriate; but in this instance, and at the above time, we have no authority to say more than here quoted.—It appears then in this, and in various other instances, that many parts of the scriptures are not understood.

The PELASGI,

“ A people of Greece, supposed to be one of the most ancient in the world. They first inhabited Argolia in Peloponnesus, which from them received the name of *Pelasgia*,

and about 1883 years before Christ, they passed into Æmonia, and were afterwards dispersed in several parts of Greece. Some of them fixed their habitations in Epirus, others in Crete, Italy, and Lesbos. From these different changes of situation, all the Greeks are indiscriminately called Pelasgians, and their country *Pelasgia*, tho' more properly speaking it should be confined to Theffaly, Epirus, and Peloponnesus in Greece. Some of the Pelasgians that had been driven from Attica settled at Lemnos, where sometime after they carried some Athenian women, whom they had seized in an expedition on the coast of Attica. They raised some children by these captive females, but they afterwards destroyed them, with their mothers, thro' jealousy, because they differed in manners as well as in language from them. This horrid murder was attended by a dreadful pestilence; and they were ordered, to expiate their crime, to do whatever the Athenians commanded them. This was to deliver their possessions into their hands. The Pelasgians seem to have received their name from Pelasgus, the first king and founder of their nation."

"PELASGIA, a country of Greece, whose inhabitants are called *Pelasgi* or *Pelasgiota*. Every country of Greece, and all Greece in general, is indiscriminately called *Pelasgia*, tho' the name should be more particularly confined to a part of Theffaly, situate between the Peneus, the Aliacmon, and the Sperchius. The maritime borders of this part of Theffaly were afterwards called *Magnesia*, tho' the sea or its shore still retained the name of *Pelasgicus Sinus*, now the gulph of *Nolo*."

I have thus far quoted, to shew the common mode of accounting for names.—Those who wish to examine this further, should consult *Professor Marsb's Tract* on the *Æolic Digamma*, and what hath been written upon this Pamphlet in the Reviews, Classical Journals, &c.

The root of *Pel*, in *Pelasgia*, was derived from *Av*, the sea, varied to *Au*, *Al*, and *El*. *P*, as a prefix either to words for water or land, means *head*:—*En*, land, with *P* prefixed, becomes *Pen*, a name for head land: and *El*, here the sea, with the same prefix, becomes *Pel*, and means *the sea head*, as it

does in *Peloponnesus*, and in a variety of other names. *As*, in *Pelafgia*, may be also head, and *Gia*, which is the same as *Tia*, territory; and *the sea-head head-territory*, is probably an import of this ancient name.

This appellation was sometimes written *Pelargi*, and rendered by writers *vagabonds*; but *Pel* may imply as before, and *Ar* may be *border* or *head*, and the *Pelargi* and *Pelafgi* may be synonymous names.

These people were in later times named the *Danaidæ*, in which *Dan* is the water or sea head; and *Aid*, from *Aitb*, may likewise be head, and *æ* is territory; and hence *Danaidæ*, *Pelafgi*, and *Pelargi* are also synonyms.

In *Hellas*, the root *El* implies the sea. *H* has been shewn to mean head or heads, and *As* is here a variation of *Us*, territory—so that *Hellas* means the sea head (or heads) territory: And to shew that this is its import we have *Græcia*, in which, if *G* be changed to *C*, we shall find that it implies *the sea head or creek territory*.

It is said that this sea head is now called *Livadia*, in which *lv* is here the sea, and *El* or *L* may be head; and *Liv* may be the same as *Lev*, in the *Levant*—the sea head,—*Ad* may also be head, and *Ia*, territory, and this name, and those which have before been explained are synonyms.

But I have proved in *Pbilistia*, that the diminutive *Is* means there *shallow*; and *As*, *Ar*, or *Ad* on the contrary, as having broad vowels, may be augments, and mean either great or deep. The sea of the *Levant*, from the accumulation of the mud of the Nile, is a *shallow sea-head*: And as *Aigain* is Gaelic for *the deep*, the *Ægean Sea* may be the deep sea.—*Pelafgia* then may mean *the deep sea-head territory*, and include all the land around this sea; in which case the *Pelargi* will imply *the deep-sea head-landers*, and this may be an appropriate name for them; but of this the reader will judge.

The word *Pelagus* is said to be Greek for *the sea*, or *the depth of the sea*; but this word too requires analyzing. *Pel* here means as before, *Is* is a diminutive, and *Ac* is an augment by page V. of this Preface; and as *C* and *G* are cognate letters, and were formerly used for each other, *Ig* will also

be a diminutive, and *Ag* an augment. But *Ag* will mean *deep* as well as *great*, and *Pelag* will mean *the deep sea bead*—*Us* will be region, and *Pelagus*, instead of the sea, &c. will mean *the deep sea-bead region*. This sea is now called by the Turks *Acdenis* or *Acdeniz*, in which we have found *Ac*, *the deep* or *deep*, and *Den* from *En*, water, here the sea, with *D*, which means head, prefixed, will imply *the deep sea bead*: *Is* or *Iz* may be a variation of *Us*, region; and *the deep sea bead region* may be the import of *Acdeniz*. But if we consider the name *Ægean* as a diminutive noun, then *Iz* or *Is* will become a diminutive, and *Acdeniz* will mean *the deep, little-sea, bead*, or *the little-sea deep bead*.

In *Pelargi* the *G* may be changed to *C*; and the syllables of *Pelarchi* are transposed in *Archi-pel*, the present vulgar name of this head: To which if we add *Ag*, deep, we shall find that the word *Archipelage* means *the bead-landers, deep sea-bead*.

It is my lot to differ in every instance from other men, where *proper* names are concerned. *Bullet*, in his Celtic Dictionary, allows all these old names to be lost, and yet this writer, and every other author, has for ages endeavoured to explain them from the *common* words of mankind! Even Mr. *Gough*, Mr. *Ledwich*, and others, who have highly censured the temerity of authors in attempting to illustrate them, have not themselves refrained from giving what they considered their imports, and have in their explanations universally failed.

Nothing then but a close and laborious investigation can possibly lead to a train of rationally estimating and resolving the long-lost imports of the old names around us: And nothing but an attentive examination of the synonymous roots, prefixes, and postfixes of names throughout a great part of the globe, hath led to the solution of the imports of the names of distant regions, explained in this work.

I have shewn that the name *Pelasgia* was derived from the territory around the *Ægean Sea*, and the *Pelasgi* were consequently named from it. We have therefore not searched abroad for this people, but have found them on this sea border,

Peloponnesus is derived from *Pel* as before, *Opon* is headland, which is often the name of islands in this sea, and *Nese* is nose or point. The classical account of this word, importing its being *the Island of Pelops*, is an absurdity suited only to *mythological digestion*: And astonished must the reader be, when he is informed that all the descents of names which have been taught, and all the genealogies of gods and goddesses which have been delivered to the world, are nothing but tales of fiction and stories of ignorance.

The *Pelasgi* have been brought from various parts of the globe, and have been supposed to have given names to distant parts of the earth. In like manner a modern author has endeavoured to shew, that anciently *all Europeans*, including the inland states, were *Goths*, (i. e. *Seamen*!) and that all the *Celtæ* (*headlanders*) were *stupid wandering tribes without any fixed habitations*!

We are forever inapplicably naming lands from men. Recently have we seen learned dissertations on the *Pelasgi*.—Men imported as adventurers into *Græcia*, *Ionia*, *Thracia*, *Macedonia*, *Thessalia*, &c.—Just so our own historians import into *Britain* whole nations of *Menapii*, *Belgæ*, *Hedui*, *Bibroci*, &c. from the Continent: Into *Ireland* hordes of *Menapii*, *Belgæ*, *Gauls*, *Finns*, *Scythians*, and *Cumbri*, from the Continent: Into *Scotland*, nations of *Picts* and *Scots* from *Siberia*, &c.—Whilst the first of these were simply Britons, and named from the features of their lands:—The second all honest *Irishmen*, and named from their situations:—And the third, the *Picts* and *Scots*, the *pointlanders* and the *biglanders* all hardy *Scotchmen*, and named from the sea heads and high lands of their kingdom. And when reader shall we stem this tide, to increase which, for more than 2000 years every adventurer has contributed his urn, and dispensed his stream, and in which our most learned critics have swam with the torrent, without perceiving that their courses have led to a sea of delusion?

R.

R, *Er*, or *Ar* may be border or head—it is said to mean continuity, length, &c. *R* often changes to *L*, and *Ruis*, the

Gaelic name of the letter *R*, changes to *Luis*, a little sea. *Ruis* is also a way or road. It is called the elder tree by the Irish. In the Hebrew it is named *Ris*, *Resh*, quasi *Rosh* or *Ros*, an head; and *Ris*, an head, is also Gaelic for a king. It is called *Ro* in the Coptic, and in the Gaelic *Rbo*, which may be written *Rough* as in *Borough*, and in which case it also means head. *R* as continuity may mean flowing, &c. In *River*, *Av*, water, changes to *Iv*; *Er* means great, and the initial *R* flowing; and *River*, the great flowing water, or the great stream. *River* then is a more expressive term than *Avon*, which means only *the great water*.

ROOTS of WORDS.

Roots of Words are varied as underneath.

An, water, is varied to *On* in the Oney, to *Un* in the Unes, to *In* in the Inny, to *En* in the Enian.

Ad, *At*, or *As*, water, changes to *Ed*, in the Eden, to *Et*, in Eton, to *Es* in the Esopus, to *Id* in the Idel, to *It* in Ituna, to *Is* in the Isis, to *Od* in the Odel, to *Ot* in the Otter, to *Os* in the Osphagus, to *Ut* in the Utus, to *Us* in the Ufway.

Amb or *Av*, water, synonymes *Ab*, *Af*, *Ap*, *Aph*, &c. changes to *Ev* in Everton, to *Iv* in the Ivel, to *Ov* in the Ovis, &c. &c.

Au, water, derived from *Av*, synonymes *Ar*, *Al*, *Alf*, *Alv*, &c. varies to *Eu* in the Euel or Ewel, to *Or* in the Ore, to *Ur* in the Ure, to *El* in the Elea, to *Il* in the Ila, to *Ol* in the Olina, to *Ul* in the Ula, &c. &c.

Easc, or *Esc*, or *Ex*, water, is *Asc* or *Ax* at Axmouth, *Osc* or *Ox* at Oxon, *Usc* at Utk, was *Isca* in *Isca Damnoniorum*, now *Esc* or *Ex*.

Oicbe, otherwise *Oc*, *Ocb*, or *Og*, water, is *Ock* in Ockington, is *Ec* in Ecclesburne, &c.

Ean, which is the same as *An*, water, may have 25 variations. *Ead* seems also to have been written for *Ad*, and may have the same changes. *Au* will likewise have the changes mentioned in page xliii.

I have here shewn some of the changes in the roots or words for water, stream, &c.—The variations of appellations for hills and for other parts of nature are nearly the same, and are fully explained in this treatise.

ROMA.

The word *Av*, the sea or water, varies to *Ov*, and this to *Om*. The letter *R* means border or head; *Rom* then may imply *the water head*: And as *Aa* or *A*, by page xliii, means territory, *Roma* implies *the water head territory*. See a longer account in page lxvii.

S.

In the Hebrew, *Sin* or *Sbin* is said to be *a tooth*, and writers assert that it is exactly alike one: But we cannot allow that *teeth* were hieroglyphicks for the features of nature.—*S* may be written *Es*, and mean water; or *Ais* or *Es*, and mean hill. It is called by Gaelic writers *Sail*, the willow; but I should consider *Sail*, the sea, and derive it from *Av*, *Au*, *Al*, or *Ail*, water, and *Sail*, the sea (from which comes our word *Sailor*) would be the water confluence; and *S* would mean head or confluence.—Many other imports may be found for *S*, as well as for other letters already mentioned. *S* is often written for *F* and *H*.—*S* before *E* and *I* is generally pronounced *Sb*.

“*Sin* or *Zin*, a city and desert south of the holy land in *Arabia Petrea*, is said by authors to give name to the Wilderness of *Sin*.”—*But this is a great mistake*. “Scripture distinguishes two cities, and two deserts of *Sin*. The one is written *Sin* with *Samech*: The other *Tzin*, with *Tzade*.” (The Hebrew *Tzade* is the Arabic *Sad*, and this means the water head, and the letter as a *hieroglyphick* answers to its import.) “The first of the above cities was near *Ægypte*, and the Red Sea. The Hebrews were no sooner out of this sea, but they were in the Wilderness of *Sin*, which is between *Elim* and *Sinai*.”

The word *In* is land. *S* means head or heads; and the *head land*, and not the cities, gave name to this portion of

Arabia; and the Coptic *S*, formed like our *C*, was its *hieroglyphick* or symbol.

In the Coptic *S* is *Sima*, in which *Ima* may mean the border land of *Ægypte*, and *Sima* the head border land; and this *Samech* also implies:—the Coptic *S* and its name refer then directly to the head land of *Sin*. From hence it is plain, that—the Greeks borrowed the letter *Sigma* or *Sima* from the Copts; for the land of *Sin* is a proof of this, as was the land of the *Delta*, that they derived their letter *Delta* from *Ægypte*. That they were indebted to the Copts for other letters, will easily be granted, from what has been advanced concerning them.

The SEGONTIACI.

In the description of the *Segontiaci*, *Richard* states that they bordered on the *Kennet*. I have accordingly rendered their name from this lake, and its hills; but on reconsidering this subject, I doubt *Richard's* authority. The *Cenimanni* mean the *shallow lake head landers*; and *Silchester* implies the hill fortrefs or camp.—*Vin* in *Vindonum*, from *In*, land, and *V* as head, means the same as *Sil*, and *Donum* is camp, and the same as *Chester*.—In *Segont*, *Segb*, or *Sigb*, pronounced *Se* and *Si* is Gaelic for an hill or head, and *Gon*, from *On*, land, with *C* or *G* as a prefix, which means inclosure, often implies inclosed land, a fortrefs, or camp, as in *Rerigonia*, and in *Segontium* in Wales: *Vindonum*, *Segon*, written *Segont*, and *Silchester*, are therefore synonymous names; and the *Segontiaci* must have been named by *Cæsar*, from their town and territory around, and not from the *Kennet* or *shallow lake*, which the *Cenimanni* from name must have possessed.

Should it be supposed that *Cæsar* meant to distinguish the people of this country by those of the lake heads, and these of its bottoms or low lands—*Ag* or *Eg* may from the Gaelic mean bottom, and *Es* or *S* implying water, may become a prefix in *Seg*, supposing it to mean the water bottom: *On* is land, and the lake lowlanders may in this case be the *Segontiaci*: But by this translation, the name *Caer Segont*, which was the British name of *Silchester*, will not be the synonyme

of *Silchester*, nor of *Vindonum*, will destroy the supposition here insisted upon; and this and what is stated above will prove, that Richard's authority is not well founded: But the reader's surprise at this will cease when he has read the notes in the following abridged Translation of Richard's 6th Chapter.

In a few instances I have referred to the Gaelic language for words explanatory of old names, which have not been so applicable as those obtained from the general directions of this preface—I will select one example.

DUROCOBRIVIS.

Durocobrivis of the Itinerary was formerly *Durocbri*—the singular number or word *Bri* or *Brius*, is changed in the ablative plural to *Brivis*, and *Duroc* to *Duroco*.

Dur-oc imports the head border land, from *B*, (or *Beigbe*), a prefix for head, *Ur*, border, and *Oc*, land. But *the head border land* is a plain by page *1; and *Bri* is hill. *The plain bill*, or *bill plain*, is therefore the signification of this name.

BLACK DOWN.

The utility of letters as prefixes to roots may be further elucidated in the name of *Black Down*, a large track of hill land in Devon, Somerset, &c. This name is, in one part of this range of hill land, more properly called *Blaigbdon*; and is derived from the root *Aigb*, an hill. The letter *R* (or *Ar*) implies border or continuity, and is very often changed to *L*, which means the same.—*B* implies head or heads. This hill land has many projecting heads of land; and the heads' border is the signification of the two first letters:—But *the head border* in old names is an expression for a plain:—*Blaigb* then means *the plain bill*; and *Blaigbdon*, (as *Don* is here land) implies *the plain bill land*.—The word *Aigb* is sometimes written *Aig*, and changed to *Aic*; and hence *Blaig* is written *Blaic*, *Blac*, and *Black*; and *Black-down* is the same as *Blaigbdon*.

MOUNTAIN.

In the word *Mountain*—*On* or *Oun* is the first root, and this means land. The letter *M* implies head; and *Mon* or *Moun* is the head or hill land:—We add *Tain* to this word, which also expresses head land, and seems to be a translation of *Moun*. The whole word can therefore only be applicably used where continuous heads of land are so denominated.

SAMARIA

Is said to be derived from *Sbomeron*, which authors translate, “*His lees, his prison, his guard, his thorn, or his diamond,*”——!

How is it possible to conceive that the name of the *country and city of Samaria* can refer to either of these improbable epithets?—Rather let us suppose that the Hebrew language hath lost the import of this name, than bring such silly explanations from it.

The city of *Samaria* is said in the 1st of Kings xvi. and 24, to have been built by *Omri*, King of Israel; and it is stated, that he bought *the Hill of Samaria of Shemer* the owner, which hill in Hebrew is called *Sbomeron*.—But in Kings 1st, xiii. and 32, “49 years before the reign of *Omri*,” mention is made of *the cities of Samaria*.

From unskilfulness in names this last text has been absurdly commented upon, and writers have supposed that “its author lived in the time of Jeroboam, and wrote of things and places, as they were in his own days, &c.”*

Give me leave, reader, to remark, that altho’ the scriptures speak of men’s giving names to places, it may nevertheless in various instances be proved that the places gave names to these very men;† and in the instance before you, we have one *direct* proof of this.—In the text last cited, “*The CITIES of Samaria* are mentioned 49 years before the *CITY of Samaria* was built. *SAMARIA was then the ancient name of the country;*

* See Dodd’s Bible.

† It is still a common belief, that men gave names to nations. In like manner men believed that the sun moved round the earth; and Joshua commanded it to stand still. The Prophets wrote according to common opinion in these cases; and the moral doctrines which they taught are no way lessened in truth by such opinions.

and this name descended *not from Sbemer* before he was born, nor from *his bill of Samaria*, as authors assert; but from a part of the territory of *Palestine* lying between *Judab* and *Galilee*, deriving its name from *Av*, the sea or water, with the prefix *S* implying head, as in the *Savus*, which means the sea head. — *V* often changes to *M*, and *Sav* becomes *Sam* in *Samos*, the sea territory: And *the sea head border territory* was the import of *Samaria*.

In time the hill which belonged to *Sbemer*, whose name was derived from this land, and meant *the sea head borderer*, was to become the chief city. It had much water on and near its territory; and *Sam* here too was an applicable name for this water head; *Ar* was also border, and *Ia*, territory; and the name of the country, became a proper name for *the chief city*.

This is a plain statement. In the Hebrew name *Sbomeron*, *Sbom*, or *Som*, meant the same as *Sam*, *Er* the same as *Ar*, and *On*, land, the same as *Ia*.

From the above it evidently follows, that men who know not the imports of these names, are in certain cases unfit for commentators on the scriptures, and for writers on ancient history; and this too not only on account of the literal meanings of these appellations, but also on account of their frequent allusions.—*Samaria*, *Gilead*, the *Perrizites*, the *Canaanites*, &c. &c. are instances in point, and I wish the reader to refer to our comments on these texts, in order to be more fully informed on these observations.

T.

The Hebrew *T* is called by authors a *Terminus* or *Cross*: I might with more propriety call it a *Gallows*.—Mr. *Baxter* asserts that it hath both the shape and sound of an *hammer*.—Irish writers call this letter *Teine*, but select no tree, nor assign any reason for their appellation.—It is pronounced *Tee*, and often seems to be written in words *Te*, which like *Ce* or *Ge*, means land; and *Celte* is head land.—It may also mean head or house, from its closeness of pronunciation to *Teigbe* or *Tigbe*.—As *Teine* it may mean fire, light, &c.; and in the

West of England we formerly used the expression of "*Teine the candle*," for light, or give fire to the candle. As *Teine* an inflection of *Tan* or *Tain*, it means water or land: And in various instances *Tain* may imply the head land, the head water, or the water head. In the Coptic and Greek it is called *Tau*.—*Teigbe*, *Teegbe*, *Tee*, or *T* is the same as *D*, head; *Au* is water, and *Tau* is also the water head; or the water flowing from some hill, or forming some water head, or stream.—But *Au* may also come from *A*, an hill, pronounced *Au*, and then *Tau* may be the head, or the hill.

I have fully proved that the trees of the Gaelic alphabet do not explain their letters; and that author's whims, concerning the Hebrew and other hieroglyphick characters, have not illustrated their imports. Nothing but the peculiar uses of letters, in describing the features of nature, can explain the reasons for their being employed, in the words which convey to our minds the ideas of such features.

The TINE.

Monf. *Bullet*, in his Celtic Dictionary, says, that the imports of all the old names of the universe are lost—"except those for rivers;"—and he derives the *Tine* from *Ty*, two, and *Tyn*, double—so that the *Tine* is rendered by this laborious writer—the two-double —!

I had intended in a few pages to have shown, that the names of rivers are totally unknown, as well as those for other features of nature, and for all the settlements of the world; but having explained the *Tine* in pages 29 and 30, as well as the names of many other streams throughout this work, I shall omit the giving more in this preface, than only just to mention, that the *Tine* may come from *An* or *Ain*, water, and *T*, head; and mean the head water, or the water or sea head.—The *Teign* will also imply the same. The *Tiber* may also come from *Tib* or *Tiv*, a change of *Tav*, the sea, and *Er*, head: But this stream may otherwise be rendered as in the introduction.

The TANAIS, now the DON.

This river is generally derived from Plutarch's origin of its name.—The ancients and moderns agree in the following account :

“ *Tanais*, says Plutarch, is a river of *Scythia*, formerly called the *Amazonian* river, because the *Amazons* bathed themselves therein ; but altered its name upon this occasion. *Tanais*, the son of *Beroffus* and *Lysippe*, one of the *Amazons*, became a vehement hater of the female sex, and looking upon marriage as ignominious and dishonourable, applied himself wholly to martial affairs. Which so offended *Venus*, that she caused him to fall passionately in love with his own mother. True it is, at first he withstood the force of his passion, but finding he could not vanquish the fatal necessity of yielding to divine impulse, and yet desirous to preserve his respect and piety towards his mother, he flung himself into the *Amazonian* river, which was afterwards called *Tanais*, from the name of the young man.

In this river grows a plant which is called *Halinda*, resembling a colewort. Which the inhabitants bruising and anointing their bodies with the juice of it, find themselves in a condition better able to endure the extremity of the cold ; and for that reason, in their own language, they call it *Beroffus's oil*.

In this river grows a stone not unlike to crystal, resembling the shape of a man with a crown upon his head. The stone whoever finds when the King dies, and has it ready against the time that the people meet upon the banks of the river to chuse a new Sovereign, is presently elected King, and receives the scepter of the deceased Prince : As *Ctesiphon* relates in his third book of *Plants* ; and *Aristobulus* gives us the same account in his first book of *Stones*.

Near to this river also lies a mountain, in the language of the natives called *Brixaba*, which signifies the *Fore-bead of a Ram*. And it was so called upon this occasion, *Pbryxus* having lost his sister *Helle* near the *Euxine* Sea, and as nature in justice required, being extremely troubled for his loss, retired to the top of a certain hill to disburthen himself of his sorrow.

At which time certain *Barbarians* espying him, and mounting up the hill with their arms in their hands, a gold-fleec'd ram leaping out of a thicket, and seeing the multitude coming, with articulate language, and the voice of a man, awakened *Pbryxus* fast asleep, as being tired with his journey, and oppressed with sorrow, and taking him upon his back, carried him to *Colchus*; and from this accident it was, that the mountainous promontory was called the *Ram's Fore-head*.

In this mountain grows an herb, by the *Barbarians* called *Pbryxa*, not unlike our common *rue*. Which if the son of a former mother have it in his possession, he can never be injured by his step-dame. It chiefly grows near the place which is called *Boreas's* den, and being gathered is colder than snow. But if any step-dame be forming a design against her son-in-law, it sets itself on fire, and sends forth a bright flame. By which means they who are thus warned, avoid the danger they are in; as *Agatbo* the *Samian* testifies in his second book of the *Scythian* Relations."

"*Tanais*," says the translator of Herodotus—"This river is now called the *Don*. According to Plutarch, in his Treatise of celebrated Rivers, it derived its name from a young man named *Tanis*, who avowing a hatred for the female sex, was by *Venus* caused to feel an unnatural passion for his own mother, and he drowned himself in consequence in this river."

Thus, reader, were the *ancients* amused with the absurd fables of classic writers. Their translators and commentators still quote these fictions for our instruction.—But the *Tanais* is derived from *Tan* or *Tain*, which is here the same as *Tine*;—*Ais* is head, and the water head head is its import.* The *Don* means the water head.

Nothing can be conceived as more at variance with reason, than our ancient and modern expositions of names; and it may not yet, perhaps, by some, be deemed long enough for ignorance to have reigned 2 or 3000 years!

* This stream or head falls into the water head of *Azof*.

TARSHISH, TAR, TARTARIA.

Scriptures speak of the ships of *Tarshish*. And *the Seventy* sometimes translate this word *the sea*. It is said that the scriptures gave alike the name ships of *Tarshish*, to such as were fitted out at *Ezion-Geber* on *the Red Sea*, as to those which sailed from *Joppa*, and other ports of the Mediterranean. *Josepbus* (and many others) supposes *Tarshish* means *Tarsus* in *Cilicia*. *The Seventy*, *St. Jerom*, &c. suppose that it implies *Carthage*. *Eusebius* derives the *Spaniards* from this word. Others again say, that it means *Tunis*, others *Tartessus*, and others *Tbasus*.—But no one has analysed the name.

I must not follow authors' tracks, in which they have lost themselves. Suffice it to say, that *Amb* or *Av* is the sea. *T* or *D* means head, and *Tamb* or *Tav* will imply a sea head. *Tav* changes to *Tau* and *Tar*, and still means a sea head. *Is*, a diminutive, with the prefix *S*, becomes *Sis*, and postfixed to *Tar*, forms the word *Tarsis*, which is pronounced and written **TARSHISH**, *the little sea head*, or *the sea port*.

For *border land* we write *Ham*, which is *border* only, where *land* is understood. We call a *sea man* a *tar*, where *man* is suppressed. Our dictionaries have given no derivation of this name, except from *the tar used in ships*!

The north sea of Asia was formerly supposed to come very near to the *Euxine*, *Caspian*, and *Oral Seas*; and *Tar* being sea, it was repeated in *Tartaria*, the seas' territory.

We have not heretofore been enabled to render any names rightly.—Hereafter it is to be hoped we may rationally account for old appellations.

U

In page xliii. we find that *Uu* or *U* may mean land or water; and as *A*, *O*, and *U* are written for each other, and *A* means hill, *U* will also imply the same:—With *R*, border, annexed, *Ur* will imply the border land, or water border, hill, &c.—*U* by Gaelic writers is called *Ur*, which they term **HEATH**. *Every thing upon earth hath been reported of these letters, and of the words formed by them, except what DESIGN in*

ancient times wisely bestowed. Of *Ur* I have spoken under the letter *A*. From what has been said of letters it is plain, that they referred to natural situations: And altho' I have not ascertained from whence they all came, I have discovered places to which some of them related, as hieroglyphicks or symbols; and these show, that the remainder were also taken from the features of nature, the places of which are not at present perfectly ascertained.

I wish the reader to consult Lloyd's *Archæologia* on the changes of letters. This author treats more fully on this subject than any other writer.

In the Hebrew the letter *U*, *Vau*, *Vaw*, or *Waw*, may imply the water head, &c. &c.—Our *W* is an *M* inverted.—*V* and *W* often change to *M*.

Of the **WEALES**, or **WEALAS**, or the **BRITONS**,
so called by the **SAXONS**.

The Britons were called as above, and no just derivation has been given to this name.—It has been lately asserted too—

“That when the Saxons gave the name **WEALAS** to the Britons, they distinguished those who had retired into **KERNOU** or **CORNUBIA**, by the name **CORN-WEALAS**; and that their country was thus called **CORNWALL** or **CORNUWALL**: that is **CORN-WEALES**.”

To this account I beg to say, that I have shown in this book that *Wallia* may come from *Galia*. *Wal* or *Weal* means head;—*Es* or *Is* was used with part of the name of the country, to form what is common, sometimes a noun, and at other times a diminutive noun, for the name of the people.

Cornwall was pronounced formerly *Cornou*, *Cornol*, and *Cornal*, which (as *Ou*, *Ol*, and *Al* mean great, and *Corn*, horn or corner) meant *the great horn or corner*. The *W* in *Wal* was a prefix only, employed for producing a stronger syllable:—But neither *Corn*, nor its augment, *Al* or *Wal*, had any connection with the word *Wealas* or *Weales*.—*Weal* referred to *Bri*, in *Britain*, and meant the same; i. e. *bead*. And **CORNWALL** meant *the great horn or bead*, and *the bead men*, who were the *Weales*, belonged not to the name of this county.

I consider many works as useful and laborious undertakings, and for their authors I have the highest respect, and particularly for those from whom the above quotation is taken; but I cannot pass by such provincial terms of my own part of the nation, without correcting the mistakes of these worthy men, on their imports: The reader will then forgive my often not referring to authors' names.

X

Is usually pronounced as Z, sometimes as Ks, and at other times at Gz.

Y.

Y is sometimes aspirated as *Yela*, *Hyela*, a city, which is also written *Velia* and *Elea*.—*Ybla* is pronounced *Hybla*. *Yungus* is written *Vungus* and *Ungus*. The Y is sometimes a G; *Gate* was pronounced *Yate*; and *Yarmouth* was of old *Garienonum*. The Y is frequently an I, and *Yvodium* was written *Ivodium*; *Yfna*, *Ifne*; *Yggade* was written *Uggade*. All these are referable to other letters.

Z.

Zeelandia or *Zeelande* is also written *Selande*. *Zegira* is written *Gezira*. This letter is supposed to be Ds, and it is generally called a flat S, and must be principally referred to that letter.

ZOAR.

The sea border or bead, is generally rendered *small* or *little*!

From the old names of the world I have thus proved, both in my former and present works, that the ancient language was monosyllabic, these names being universally composed of monosyllables, which are still found in ancient languages.

To explain our ancient and long-lost compound names, we have first ascertained their monosyllabic *roots*, with which we have demonstrated, that *prefixes* and *postfixes* were often employed. The variations of *roots* we have described in this preface for streams.—These, for other features of nature, we have every where shown to undergo like changes. The pre-

fixes, tho' single letters, were words, which perhaps, in early times, were hieroglyphicks for parts of nature. The *postfixes* were augments or diminutives, or words for territory, land, &c.—All these combined, formed a compound word, expressing in words of this old language, which are not yet lost, the features of the place, of which this compound was the name.—There are often found too, synonymous old names for the same place; and these were ancient translations of each other, and used to denote the features of the same lands.—We have further more recent translations, sometimes correctly given, and at other times not so satisfactorily shewn.—These synonyms frequently and precisely point out, what the *prefix* is in one, by giving a word at length for it in another.* They also often vary their *postfixes*, so as to make each perfectly intelligible.† The *roots* too are frequently reconciled and better known, from their differing, tho' synonymous words.‡—On the whole, from the terms still retained in the old Gaelic and other tongues, we find nearly the imports of every part of these names; and from comparing their synonymous expressions with one another, we prove,—according to probability in some,—to certainty in others,—what these terms were meant to express.—But more fully to substantiate our theory, and to find whether these names, and their synonyms, including these *prefixes*, *roots*, and *postfixes*, were thus appropriate, we need only to compare them with the features of nature, to which they are supposed to refer; and if with these they universally agree, then must uncertainty generally cease to be imagined.

I have now to close this preface and my present labours.—Many are the opinions concerning our ancient words.—*Every one communicates his sentiments, and no one comprehends the subject.* After comparing a vast number of old terms relating to the features of nature, &c.—Mr. Lbuid, in his *Archæologia*, conjectured, “*That anciently consonants were occasionally premised (prefixed) to most of the words (if not to all) beginning with vowels*

* Thus *Memoph*, *Memef*, or *Memf*, is in the Hebrew *Moph*.

† *Sorbidunum* is now *Salisbury*.

‡ *Rerigonia* is now *Ribchester*, or rather *Ribbelchester*. See pages 28 and 29.

and sequels." And this conjecture has been considered as well founded by learned men.

The *prefixes* then in our names were recognized by Mr. *Lbuyd*, who saw more from his great labour in comparing old languages, than any of our writers.—Before I knew that Mr. *Lbuyd* had treated upon this subject, I had amply proved, in my first work on names, that not only prefixes, but that roots and postfixes also, belonged to our words.

Mr. *Lbuyd* first discovered these prefixed letters, but he knew not their uses, nor did I comprehend their significations when I wrote my former treatise. Mr. *Lbuyd* adverted not to the roots of words, nor to their postfixes. He knew not therefore the parts, nor the combination of these members. He understood not that letters were originally *hieroglyphicks* for portions of nature; and when they were adopted for prefixes, that they became their names.—Mr. *Lbuyd* therefore translated our names in *Baxter's Glossary*, and in other publications, without comprehending them.

We often bring to light a single point of a system; but we seldom investigate all its particulars.—I am therefore happy to have patiently examined *thus far*, and to have delivered *some rules* for discovering these ancient elements of language.

In the conclusion of the *Introduction* and *Itinerary*, I have finished with some *reflections* on my subjects.—This Preface more particularly requires my further observations;—and I dare not omit remarking —

That our mistakes—in the histories of the world—in our descriptions of its parts—in our comments on mythology—in our researches on etymology—in topography—in geography—in antiquities—in theology, and particularly on names of the Bible, arising from our unskilfulness in these appellatives—afford melancholy instances of want of judgment, in not discerning, for so long a time, the objects to which they have immediately referred. They shew a direct tendency in men to believe what hath neither been maturely examined, nor duly comprehended; and setting aside a competent exercise of reason and common sense in investigation, from age to age, as too difficult—they prove—That our opinions may not, from generation to generation, rest so much on rational grounds, as on weak imagina-

tions, which, in such cases as herein cited, produce ridiculous and chimerical allusions, or ludicrous and delusive explanations.

On the whole, our Pagan, mythological, theological, etymological, topographical, geographical, historical, and antiquarian stories, on old names, would fill volumes, and form extensive libraries.—They are lasting monuments!—And future generations will allot a specimen of them a nich, in every great collection, and will entitle them—“WORKS OF CREDULITY”—works wherein reason and research slept; and wherein common sense blindfolded, ceased to exercise her accustomed energies, against the vulgar errors of ignorance, superstition, and idolatry.

ERRATA.

PREFACE.

- Page *x, line 11, for *and*, read *and El*.
—— *xliv. note, for page 51, read li. Introduction.
—— *lxxiv. line 15, for *B* (or *Beighe*) read *D* (or *Deighe*).

INTRODUCTION.

- xxxiii. line 4, for *to leave*, read *leave to*.
—— xli. read at bottom *Portus Itius*, or *Portus Iccius*.
—— xliii. near bottom read *double vowels* for *double consonants*.
—— xliv. for *Epirus*, read *Epirus*.

COMMENTARY.

- 26, line 5, for *Banchorium*, read *Banchorium*.
—— 44, line 21, for *failed*, read *sailed*.
—— 56, line 16, for *lays*, read *lies*.
—— 59, line 9, for *was*, read *were*.
—— 66, line 18, read *stand*.—Line 19, dele *to*.
—— 72, line 1 of note, for *A* read *R*.
—— 77, line 2, from *B*, read *B* instead of *V*.
—— 95, read no more *than* the bye road.
—— 110, read *Caucasus*.
—— 136, line 3, after 15 miles, read rather 17.
—— 139, line 12, from *B*, for *words*, read *camp*.

INTRODUCTION.

IT hath generally been imagined, that the old language of the world was composed of monosyllables; and that mankind originated from the east. We know that oriental words contain roots, prefixes, and postfixes; but no author has successfully applied these, in analysing the old terms for the features of nature.

Few are the languages which will assist us in the derivation of ancient names. Having long been in the habit of referring to the initials of words, instead of their roots; and knowing neither the roots, the prefixes, nor the postfixes belonging to them, the difficulties which old words have presented to the etymologist, have compleatly stopped his progress in the attainment of their primitive senses.

I have already shewn that the original names for the parts of nature, in time became obscure; and that mankind were then led to enquire into their origin. Explanations followed the search, and translations often became the new names of places. In some cases the old denominations were mistaken, as in our own ancient appellations; but in general mistakes were of late growth, and instead of fancy, early inhabitants easily consulted the original language, and translated from it rightly.

In this late era it hath been found necessary to attend to various particulars. For ascertaining the denominations given to kingdoms, provinces, districts, and people, we must trace them, in some language, to their origin: We must compare synonymous words, and like changes in words, with one another; and all these words and changes with the features which they represent. We must also ascertain the meanings

of these old denominations, by obtaining their translations in some known language; and from these means, we shall be enabled to shew what were their probable and original significations.

In various ages of the world, writers have repeatedly attempted derivations of these names; but, if we except the instances which we have produced in this kingdom, of British and Saxon translations, they seem in every country to have failed for the last 3000 years!—The *Britons* and the *Saxons*, from the ancient language of this isle, knew *partly* that British names were derived from the features of nature; and, accordingly, their translations of these old appellations most times refer to them.—There are, however, very few *British* translations of our itinerary names.—From the invasion and conquest of this island by the Romans, the descendants of the first inhabitants seem to have been driven into Scotland and Ireland.* During the Roman times, these banished people were kept beyond the sea, and the Roman walls; and new colonists from abroad may have supplied their places, and possessed their lands. But these, not being enured to war, were, when the Romans left the isle, soon overcome by the warlike descendants of the ancient inhabitants. In their rage to regain their long lost lands, *these bore down every thing before them*, and drove the new settlers even into the sea. The Roman Britons had incessantly implored the Romans for permanent succour; but failing in their prayers, they invited the Saxons, who had been their enemies, to their aid. The Saxons came, succeeded in stemming the torrent of Scotch invasion, but set up their own standard, and became masters, instead of allies, of these Roman British colonists. This new people carried their arms even to the lowlands of Scotland, and became in time acquainted with the language of the country, and with its ancient names. It was natural for them to enquire into the primitive senses of the appellations of their

* I have here supposed that the Welsh were colonists, introduced after the Roman invasion. The names in the itinerary of Roman settlements in Wales, being all Gaelic appellations, I know not otherwise how to account for such names: But of this the historical reader will judge for himself.

settlements. They were explained by the Scotch, in other words of the Gaelic; and from these the Saxons formed many of our present names, according to the construction of their own language. In the old Celtic, the adjective followed the substantive. In the Saxon translations the reverse took place. *Twelve or fourteen hundred years ago these old denominations were partly understood; better, perhaps, than they had been for 1500 years before in some other parts of the world.* But from that time hordes of Danes and Normans deluged the land, and the original signification of names gradually sunk into oblivion.

It must be allowed that we can trace, in every known language, names expressing the features of nature; and that we can, with certainty, translate these denominations.

Let us then suppose that the original appellations for the same features have been compared; that they have been found to answer to the situations of places; that they have been of old translated into languages, the words of which are perfectly understood; and that their translations refer to the same situations. Let these suppositions be confirmed by examples in this book, (in which many hundred may be found;) and I would ask, from what *ground* can the derivation of these names be so uncertain as authors have asserted? Can we so account them, unless we plead ignorance of their origin, structure, and use, and contradict all the proofs which we have given of their imports? This surmised uncertainty of writers arises from their ignorance of these appellations; and their assertions shew their incapacity as judges.

The reader will find that many authors have exposed the romances which have been given us for ancient history with success; but I have seen *no writer* who has not at the same time admitted a variety of fictions for historic truths, in tracing mankind thro' supposed changes of residences, to their final settlements on the globe. On this head ancient history is often fable; and we shall find, notwithstanding what is asserted to the contrary, that districts were named *generally* from their features; nations and people *chiefly* from their lands.

But not only then is it necessary to explain the old names of our island, but those of the whole world should be exa-

mined—not chiefly for ascertaining their senses merely as words; but for estimating how far ancient history, which is often founded upon them, is not misunderstood.

The *Gauls* were our nearest neighbours, and it may be reasonably supposed, that families originally came from thence, or from some opposite coast, and first peopled this island. This is all which we can *probably* conceive of the Aborigines of this kingdom; *but we have no proof at this day, even of this*: Authors, however, assert, (and that too very recently), that the *Gauls* originally gave name to the *Gael* of this country; but it may be *proved*, that the original inhabitants of each nation derived their name from their own lands; and the lands not from any intrusive inhabitants.

Writings, ancient and modern, are filled with fabulous descents. I shall present my readers with a few observations, to shew, that I assert not without reason; and I wish that I could except any historical writer from this censure.

The CELTS and the CUMBRI.

I have proved in this treatise to have been *Headlanders*: whilst they occupied certain portions of the earth, they have been supposed to have filled the whole globe, and their language has been accounted the universal one; but who the Celts were, has been wholly unknown.

The GOTHS and the GETES.

In the instance of the Goths, authors depart from their system. They admit, for once, that as inhabitants of Gothland, *they were named from it*. The *Getæ* possessing lands in common with the Goths, and being sometimes called by their name, are also *supposed* to be *Goths*. We find then, that Gothland gave name to the Goths—that the Goths were *Getæ*, and the *Getæ*, Goths. But who, reader, were the *Goths* and *Getæ*?

From *Gaoth*, the sea, the *Goths* were seamen, or the sea borderers of Gothland, and a few other places; and from the word *Gaoth*, being written *Geoth*, the *Getæ* are derived. No author has given a derivation of this easy name. But a modern writer has filled the greater part of the world with Goths, leaving a vagabond residence only for the poor Celts.

The VANDALS, the ANGLES, SAXONS, &c.

In history succeed the *Goths*. The word is usually derived from the word *Wandelen*, to wander. Historians assert that this nation conquered Spain, and gave name to *Andalusia*; but they explain neither *Vandalia* nor *Andalusia*.—In mathematics *known* terms are given to find unknown ones.—In etymology *unknown* terms are exhibited to settle unknown ones.—In the first we find results from regular steps. In the second we impart *nothing*: From *nothing* proceed *no steps*: From *no steps*, *no path*—the blind leads the blind to the ditch.

V like *P* and *B*, when prefixed to words for water, or for land, means head. *An*, water, here perhaps the sea, with *V* prefixed, becomes *Van*, which will mean the head water, the lake, or the sea head.—*Turcomania* has a very large lake, or little sea, named *Van*. The word *Dal* may be dale, plain, field, and consequently land. The *Vandals* may therefore have been *lakelanders*.—But by this the lakes of *Vandalia* are considered the principal feature of the territory, whereas the *Baltic sea* may be thought a greater feature. In this sea *Jutland* protrudes its head, and leaves what is esteemed *Vandalia* in a corner.—We may then consider *VANDALIA* as *the sea-head land*, *the nook land*, or *the bay land*: Accordingly, the natives, in after times, were called the *Obotrites*.—The word *Oban* is little bay—*Ob* may therefore be bay; but from *Av*, the sea, changed to *Ab* and *Ob*, we may suppose it also the sea.

AITHÉ, an *bill*, *head*, or *ridge*, changes to *Ait* in *Aitou*, a mountain, to *It* in *Italia*, to *Et* in *Etna*: *Et* changes to *Ed*, aspirated it becomes *Hed*.—But the Gaelic having no *H*, an

S was written for it. Hence *Sed*, *Set*, *Sid*, and *Sit*, become hill or head. The roots *Ed* and *Et*, with *T* prefixed, become *Ted** and *Tet*, and these also imply *the bead*, in various languages and names. *Et* also changes to *At*, and this to *Ot* and *Ut*, and with *T* prefixed, as before, we have *Tutbury*, *Tudela*, *Tottenbam*, *Totnefs*, *Todi*, *Tadcaster*, *Tatesfield*, *Tetford*, now *Tbetford*, *Tedla*, *Titul* or *Titel*, &c.: All of which places, in their first syllable, imply *bead* or *bill*.—Such changes as these take not place, in *common* names of a written language, but in old *proper* names they are constantly thus changed,—I will give another instance, to shew further the truth of this assertion.—*Ifca*, in *Ifca Danmoniorum*, is now *Exon*: Here the *I* has changed to *E*: At *Armouth* the change is to *A*: At *Oxford* the change is to *O*: At *Uxbridge* the change is to *U*. And all these first syllables imply alike, *water*.

The word *Ite* or *It*, in *Obotrite*, forms what I may call a *national substantive*, as in *Canaanite*, *Hivite*, *Jebusite*, &c.—*National substantives and adjectives are unknown as to their formation*: I have seen no author who has analysed them. Sometimes they are formed from the whole national names, and at other times from parts of them only. They often take prefixes, as in this name. *Ite* here takes an *R*, which should perhaps be considered as *Er*, border. From what is here stated, we find that the *Obotrites* may imply *the water or sea-bead borderers*, or *the bay borderers*, which is the same as we have found the *Vandals* in this limited sense to signify.

More in the same corner of the Baltic lay the *Angeli*, or the *Angli*. The word *Jut*, in *Jutland*, means land which shoots into a prominence: And the land which lies in the corner was called the *Angle*, or *the little corner*. The *Jutes*, or *Jutlanders*, are allowed to have been the inhabitants of the prominence: But, strange to tell, etymologists will not allow that the *Angle* gave name to the people residing upon it!

In the time of Egbert, *South Britain* was first called *Engle-land*: But *Egbert*, from national pride, gave a very silly name

* *Ted* will change to *Ded*, and hence our *Ded* or *Deadman Point*. From *Tod* also comes *Dod*; and hence *Dodbrook*, *Ashdod*, *Dodcombe*, &c. &c.

to the country.—Had *Islands* not been named *beads*, from their elevations above the ocean;—had some of them not been named *bead-lands* from their great size;—or had the principal features of our land been deeply-indented *angle-lands*, instead of *bead-lands*, some reason for this name would appear: But to compare this little angle of the Baltic, with our island; and to call each by the same name, was truly ridiculous.—The monarch of South Britain, however, thro' ignorance, ordained this; and the people, nicknamed for 800 years, fostered the appellation!

About the end of the eight hundredth year, James succeeded to these kingdoms—the whole island being united—without looking to the little angle of the Baltic, and naturally disliking our absurd Anglo-Saxon appellation; desiring too, to give his kingdom an applicable name, this King ordered it to be stiled GREAT BRITAIN. *Great Britain* is a very large island. But as *little islands* were named *beads*, and *great ones*, *bead lands* (or great heads) I should have been contented with *Britain* only.

The Saxons have been derived from the *Catti*, the *Pbrygians*, from the *Sacæ* of Asia, and from *Saxea* or *Saxa*, the name of a Saxon sword.—With the *Catti*, the *Pbrygians*, nor the *Sacæ*, will the reader have any occasion to treat.—The Saxon sword too, is a truly etymological one, and not unlike the two swords of Milford Haven, and the swords of Winborn Minster, in page 157.

I have shewn that the word *Angles*, *Angeli*, or *Angli*, meant the *sea-bead*, or rather *little corner men*; and must now consider the word *Saxon* or *Seaxan*. Various are the interpretations of this name, besides the above. A few authors, which I might quote, approximate nearer the truth than others—these say, that *Seax* refers to a river or water; and in this solitary instance *guess* partly to its import.—I have said that *Ea* is water or sea: It is derived from *Av*, the sea or water, varied to *Au*, to *Eu*, and *Ea*;—with *S* as a prefix; which means the same as *C—bead*;—*the sea* will imply *the water bead*, or *the water confluence*. In like manner *Ax* or *Eax*,

water, as at *Axmouthe*, with *S* prefixed, will become *Sax* or *Seax*, and may mean *the sea*, or *the water head*.

In *TEUTON*, the radical *Eut* or *Et* means head. With *T* as a prefix, it may imply *the head* only, or mean *the water head*, as in *Teutoborg* in Westphalia. *On* is an augment, and *TEUTON*, tho' it literally means *the great head* only, may imply *the great water head*. In *SAXON*, *Ax* means water, and *S*, its prefix, head; and *Sax* implies the water head. The word *On*, as in *Teuton*, is an augment; and hence *Saxon* may be a translation of *Teuton*. In the same enlarged sense also, may *Vandal*, from *Van*, the water head, pronounced *Vand*; and *Ol* or *Al*, great, mean the same as *Saxon*; and the same as *Teuton*, and *German*: And thus may we approximate to some probable significations of old names, without the assistance of the *Catti*, the *Phrygians*, the *Sacæ*, the *Swords*, the *Warmen*, the *All-Men*, or the *Gods of Germany*.

Andalusia may be derived from *An*, water, here the sea, written *And*, as in the word *Andover*. The letter *A* means head. *Lus* or *Los* is a point or tail. And *Andalusia* may imply *the water head—point territory*. This explanation being found true, will lessen the authority of romance, so far, as to leave *Andalusia*, like *Lusitania*, the honour of giving name to its own inhabitants.—This country was formerly called *Bætica*, or *the little head territory*.—*Archbp. Don Rodrigo, Historia de los Ostrogodos*, says, "That the Vandals on the decline of the Roman Empire, having over-run this country, had the honour of imposing its present name." To this I might say, that the old names of the provinces and districts of Europe have in many instances been changed, mostly perhaps about the time of the downfall of the Roman Empire; but the Romans might first have altered old names according to the mode stated in the beginning of this introduction.—When they retired from these countries, some of these old appellations were naturally recalled. On no other ground can I sufficiently account for this change: For had the Romans, Greeks, or any other nation, known these appellations, their writers would always rightly have explained them. On the contrary, their extreme ignorance of their import, con-

struction, and use, leaves us to conclude, that they were, at least, chiefly unknown.

It appears, however, that the Saxons did really *translate*, or *reinstate* some of our old names, tho' I fear often wrongly;* and the people of other countries may have done the same.—Our nation was in early times named *Albion*. It afterwards took the synonymous name *Britain*. In Egbert's reign it was ridiculously termed *England*; but *Albion* and *Britain* have ever been remembered.

But to return to our station in Andalusia, which commands a sight of the *Pillars of Hercules*: *Calpe*, the point head; and *Abyla*, the water promontory.—There are several heads which bear similar names, such as *Heraclea*, *Heracleum*, *Herculeum*, &c.—A point of land runs also into the ocean formerly named *Artavia*, or the sea head land. It is now called *Hartland*, the head or point land.—This head land was formerly named *Herculis Promontorium*.—All these names represent to our minds, portions of lands, to which they applicably refer: But they are all usually supposed to be derived from some hero of antiquity, named *Hercules*!—Writers, however, know not how to account for this name: I must therefore undertake this particular task.

The word *Er* aspirated becomes *Her*, and may mean border, head, point, or end. But *Er* may be derived from *Av*, water, which is often varied to *Au*, *Ar*, and *Er*.—*Col* or *Cul* is head; and *Hercol* or *Hercul* implies *the border or point head*, or *the water head*. *Hercules* is the plural of these names. These headlands then took the name *Hercules* from their features, and not from our hero, who is, however, supposed to have separated them by the strength of his arms.—The pillars of *Hercules* were perhaps so called from the land marks, pillars, or tors which were erected upon the hills; or they might be so called from the basaltic columns which the hills themselves exhibited.

* I might refer for this ignorance to every part of my book; but in *Somerset*, *Berkshire*, and particularly in *Delgovicia*, it is more apparent. I have shewn too, that they used old Celtic words in their translations, which might be former names; and except in a few instances, I have found no Saxon terms employed in our latest names.

Should my classical, historical, or mythological reader resolve to disbelieve what is here stated, or stoutly affirm that Hercules himself here placed these heads, I will not attempt to shake the long-established faith, which removed the mountains.

The HUNS,

At humble distance and of less note, bring up the rear. The *Huns* are unknown in name.—From *Un*, aspirated, a variation of *An*, water, *Gar* from *Jar*, border, and *Ia*, land, *Hungaria* will mean, the water border land.—Authors have given the *Huns*, as water men, a great variety of residences. They are said to have originally proceeded from Scythia, and to have given name to Hungary. In like manner the Goths are said, in the Universal History, to have been Cumbri, and to have given name to Jutland. But the *Goths* were sea men, and the *Jutlanders*, or *Cumbri*, were headlanders.—An *Hun*, means a water man, an *Hungarian*, a water border lander.—*Hun* is a common name for water: It is the name of a stream in Hungary; and a common appellation in names of places.—*Hun* is very applicably applied in *Hungaria*. But the water of this stream, not only named *Hungaria*, but from *Bual*, another common appellative for water, it named also *Bulgaria*. *Bulgaria* then means the same as *Hungaria*: And should my reader still conceive that the *Huns* gave name to *Hungaria*, he must grant that the *Bulls* conferred their name on *Bulgaria*.

The GERMANS.

The Germans lived upon the Rhine and the Danube, to which rivers the Roman empire extended. They had the sea on the north, and their name is unknown.—“From the God *Manes*, says a learned author, comes Germania.”

We know *mankind* by their features: *Countries* by their outlines and form.—We examine the works of nature, and

infer from them the existence of one supreme Being, the creator of the universe.—We consult mythology, and find that nations, provinces, and families, not reasoning upon these works, nor approximating to their cause, have formed national, provincial, and family gods for themselves.—Now, reader, let us suppose that *one* of these gods,—*Mannus*, or *Manes*, the son of *Tuisco*, for instance, was the German god:—From whence might the name come?—I will answer for you—from Germany.—And then Germany would give name to the god, and not the god to Germany.

But we have another name to examine. *Ger*, by classical commentators, is generally supposed to mean *War*, and *Man* the same as our English word *Man*. The inhabitants of the globe have all, in their turn, been War-men; and by this explanation, we are ALL *Germans*! *War-man* is consequently a common name, which belongs to all mankind; and cannot be applicably applied, as a proper one, for this single empire. We have still then *Germania* to explain. The authors of the Universal History, after giving their opinion, that “*Gharman* means a warlike man, say, to which last their after-name, *Allman*, likewise alludes, and signifies a compleat man.”

This territory is called by the Germans, *Teutschlandt*; by the Italians, *Germania* and *Alemagna*; by the French, *Alemaine*. The headland of Spain has given that kingdom the name *Espana*, or the water head land: The head land in France, the name of *Gallia*, or the HEAD territory: And the head land in Germany, seems to have given to that empire the name *Germania*, or the GREAT HEAD territory.

The TEUTONES inhabited this territory. *Teuton*, “which name, say the authors of the Universal History, is not easily guessed at,” is translated in the word *German*, in *Alemagna*, and in *Alemaine*. *Teut*, in the *Teutones*, is derived from *Tet*, or *Tot*, an head, as in Thetford. The *U* in the diphthong *Eu*, is stated by Gaelic writers to be used only to lengthen the sound of *E*; and hence *Teut* is the same as *Tet*, head. *On* may imply land, or be an augment. *A* or *Au*, an head, changes to *Al*. The word *Maigne* is great: It is written *Magna* in *Alemagna*, and *Maine* and *Man* in *Alemaine* or

Aleman: From whence it appears that *Teuton* was rendered the great head. But as great heads or hills are called head lands, or hill lands; and as *On* is land, as well as an augment, the Germans translated this word *Teutschlandt*.

The word *Ger* may come from *Er*, border, with *G* prefixed, which as a letter implies the same as *C*, head. *Ger* may therefore imply the head border. *Germania*, from what is before stated, the great head border land.

But *Ger* is sometimes pronounced by the natives *Yar*.—The *Yar* or *Yare* is a name of several streams in Britain. The *Yar*, at Yarmouth, was formerly the *Garienis*, on which was the station *Garianonum*.—*Gar* in this case comes from the root *Av*, water, changed to *Au*, *Ar*, or *Er*:—With the prefix *G* as before, *Gar* will mean *the bead water*: And this stream receives its water from two or three lakes.—The *Garran*, a stream, comes from the same root, and with the diminutive *An*, means *the little bead water*. *Loch Gara*, in Ireland, from *Gar* as before, and *A* a contraction of the diminutive *An*, means *the little bead water*, or *the little lake*.—At the head of the *Leitan*, in Asia Minor, we have *Ger*, formerly *Gerra*, a town on a lake, which is the head of this stream. *Ger* then, tho' it may from another root mean border, will, from *Av*, water, imply as above; and *Germania* may be rendered *the great bead water land*. But if no reference be had to water nor to border, the probable roots of the word, the name *Germania* may imply, *the great bead land*.

JERUSALEM, JERICHO, CITY, HOUSE, &c.

JERUSALEM is rendered by commentators *the vision of peace*, and *the inheritance of peace*. In like manner some celebrated etymologists rendered MAMHEAD, a parish in Devon, *mother peace*, from the Welsh words *Mam*, mother, and *Head*, peace. *Mother peace* will elucidate *the vision of peace*.

MAMHEAD is *the end of a bill*, which commands one of the finest views of the kingdom. When I visited it, the warring elements had so shivered the base of an obelisk which sur-

mounted its top, that large pieces of its contents lay in confusion around me.—I looked for the mother of peace, and found not even her vision. *Mother peace* was a whimsical derivation, and I was prepared to trace *the vision of peace* from a fanciful descent.

The bill end was my station.—Beneath and around was a finely variegated territory, its head crowned, and its sides decked,—not like Jerusalem, with castellated towers, and battlements bidding assailants defiance, and inviting military heroes with warring tribes to try their prowess—but decked and crowned with plantations, waving their heads, and covering a surface not much inferior to the holy city.—Here then I found that *Mam* was hill, and *Ear* pronounced *Eard*, and written *bead*, was *end*; and that *bill end*, and not *mother peace*, was the purport of *Mameard* or *Mambead*.

To *Jerusalem* were my thoughts next directed. This city was situated upon hills, and was named *Salem*. *Sal*, in the features of nature, is a name for *bill*. In old Salisbury, and a variety of other places, I have proved this. *Salem*, in this word, is the plural of *Sal*; and in description meant *bills*.—*Caer* and *Jer*, or *Ger*, mean battle places.*—*Jerusalem* was a place of wars. Wars of destruction, and of final ruin, awaited it.—*Salem* then, in this name, may rightly not be rendered *peace*.

But it may be conceived, perhaps, that this name is a metaphorical one only, as the place of peace chosen by God for his house; or it may be supposed that it hath reference to other times, to other worlds, to the peace of the millenium, to the inheritance of another state, or to still more singular events.—To which I answer, that our oldest names were chiefly the description of their territories; and that Jerusalem in its name, may be a delineation of its features, or be a metaphorical name only.

From Lloyd's *Archæologia*, we find that *Caer* has been written *Catbair*, *Catbir*, *Cader*, *Cabir*, *Kiri*, *Kerta*, *Cair*, *Cir*, *Car*, and *Cer*; and as *C* and *G* were used for each other, this

* *Cath* means battle, and *Ir*, land; and *Cathir* or *Caer* as above.

last is changed into *Ger* in *Gerusalem*.—But we may prove *Car* or *Cer* in these names to mean the same as *Ger* in this manner. *Coften* implies inclosure, and *G* the same: Thus *An* is water, and with the prefix *C* or *G*, *Can* or *Gan* will imply *the inclosed water*, or *the lake*. In the Gaelic, *C* is called *Col*, and *G* is named *Gart*, both of which mean head.—*Garte*, *Gart*, or *Garda* means the garden; and garden, as *En* means land, may imply the *inclosed*, the *gart*, or the *girt* land.—The root *Er* in *Ger*, is often in old names *border*. *Salem* has been shewn to mean hills; and *Jerusalem* may imply *the inclosed or girt border bills*; or *the walled or fortified bills*; or *the bills city*.

But where every thing around us, referring to the features of nature, and even to our dwellings, is unknown, the word *CITY* requires an explanation.

Dr. JOHNSON says, that *City* comes from the French *Cité*, and is

1. A large assemblage of houses and inhabitants.
2. In English law, a town corporate which hath a bishop.
3. The inhabitants of a certain city.

BAILEY says, that it is a large walled town, but especially a town corporate, having a cathedral, and a bishop's see.

But neither of these, nor any other author which I have consulted, has attempted to explain the word *City* or *Cité*.

The letter *C*, in the Gaelic, is called *Col*, and means inclosed or inclosure as before mentioned.—*A* is Gaelic for an bill or head; *Ca* in this language is *inclosed head* or *bouse*.—*Aighe*, pronounced *Ai*, is hill or head: *Cai* in the same language is also *inclosed head* or *bouse*.—*Aighe* may be varied to *Ighe*, and pronounced *I*, which will in this case mean *head*.* *Ci* will likewise mean *inclosed head* or *bouse*.—We have now the import of the first syllable in *Cité*.—*Te*, the second, means also in the same language *land*; and *Cité*, the French word for *City*, will imply *the inclosed head land*, or *the inclosed bouse land*. *Cairo*, in Egypt, of which so much has been unlearnedly stated, will mean *the great inclosed bouse land*, or *the great city*.

* Islands are commonly termed heads in old names, from their elevations above the sea. *I* is Gaelic for an island, and must therefore mean head also.

We have shewn that *Cité* means *the inclosed house land*; but what *house* means, is equally unknown.—I will therefore here add, that *Ais*, an head, varies to *As*, *Es*, *Aus*, and *Ous*. With *C* prefixed, *Caister* implies, the inclosed head land or camp; and *Caf-ter*, *Cef-ter*, and *Cbef-ter*, imply the same.—With the same prefix, *Caus* in *Cauf on*, means *bead*; and *Cos* or *Cous*, an island, means the same. *C* in the Latin, Greek, Irish, Italian, &c. often changes to *H* in the *Teutonic*, and *Caus*, *Causfs*, *Cous*, become *Haus*, *Hausfs*, and *Hous*; from which the German word *Hausfs*, and the English word *Houfe*, are derived. I have seen no just derivation of these words; the reader will therefore excuse this digression. It is some satisfaction to know the purport even of the *common* terms, which we every day have occasion to exprefs in words, or in writing.

But we have still some words for *houfe* to explain. Our *beads* or *houfes*, compared with the heads of the world, are diminutive objects; and the Italian word *Casa*, and the Dutch word *Huys*, which mean the same, seem to be diminutive nouns. I have shewn that *Cas*, in *Caf-ter*, means the inclosed head or house; and *Casa*, as *A* was often a contraction of *An*, a diminutive, may mean also *the little inclosed bead*, or *houfe*.—The letter *A*, an head, pronounced *Au*, changes to *Ou*, and aspirated becomes *Hou*, an hill.—*Ou* is equivalent, says Lloyd, to *U* long. Hence *Hú* is also head.—*Y* in *Cyte*, an old name of *City*, is the same as *I*: *Ys* in the Dutch word for house, is therefore the same as *Is*; and *Huis* the same as *Huys*. But the word *Is* is a diminutive; and *Huis* means *the little bead*. In no language do I find these words explained: *Houfe*, in English, is said to come from the Saxon word *Hus*; but neither *Hus*, nor *Houfe*, is analysed. The reader will too often find one word referred to another, and both unexplained.

Of MILLO, in the CITY of DAVID.

On the word *Millo*, we have the following texts :

Judges ix. v. 6. "All the men of Sechem gathered together, and all the house of *Millo*, and went and made Abimelech King."

1st *Kings* ix. v. 15. "The reason of the levy or tax, by Solomon, was to build the house of the Lord, his own, and *Millo*."

From *Chronicles* ii. we find Hezekiah strengthened himself, and built up the wall, &c. and repaired *Millo*, in the city of David.

In *Samuel* ii. v. 9, it is said that David built round about *from Millo*, and inwards.

The names of hills often gave their appellations to forts : Thus *Ais* and *Dun*, hill, are also names of fortresses. *Meall*, an eminence or hill, makes its plural in *Mill* : But *A*, an hill, pronounced *Au*, changes to *Al*, *El*, and *Il*, the last of which aspirated becomes *bill* ; and hence *Mil* or *Mill* may have been hill. Accordingly we have *Millaton*, or hill land in Devon, near Dartmoor, and several other hill lands of the same name in this kingdom.—*Sion*, from *Sigbe*, an hill, pronounced *Si*, an *On* an augment, means the high or great hill ; and *Millo*, as *O** is also an augment, means the same.—But *Millo* here means, either the fort, or the great hill, which was the fort.—David took this fortress from the Jebusites, "and built round about *from Millo*." That is, he built around the *exterior* of their fort ; "and inward," and within its *interior*. And these buildings were an addition to Jerusalem, and called *the City of David*.

Not knowing that *MILLO* meant *the great bill* ; and that the old names for hills and fortresses were often the same, the greater part of commentators have rendered *Millo* a valley.—Others have considered *Millo* a town house ; and others again a house by the castle.—But it is clear that by the house

* The words *An*, *En*, and *In* are in the endings of names of diminutives ; *On* or *Un*, augments. Their initials are often contractions of these adjectives.

of *Millo*, the scripture meant, the inhabitants of and around the castle or great hill.

Confusion arises, not from such scriptures, but from our not understanding their words, nor adverting to more rational approximations of their significations.

I must remark, that all the old names of places which I have examined, are, in our commentaries, misunderstood.—When analysed they are generally wrongly divided; and the old roots of the words of the world, are no longer recognised, from the wrong distribution of their parts.—When by chance they are rightly divided, their parts are unknown, and from hence the confusion in the expositions of passages, wherein they are concerned.

“*JERICHO*, if it was not almost surrounded with hills, is said to have one, that as it were, hung over it; and hence was excessively warm; but it is also said, that the water of it grew hot or cold, as the air grew cold or hot, by a kind of contrariety.”

It is curious to see the inapplicable terms which are used in rendering these old names. *Jericho* is derived from the Hebrew, and said to mean “*his Moon*,” “*his Month*” or “*Month*,”—otherwise “*his Scent*.” But these *lunatic*, *month*, and *scented*, derivations smell strongly of unskilfulness, and I can only attribute the adoption of such whimsical terms, to a great and universal want of judgment on their significations. Such a selection of Hebrew words for explaining old scriptural names exhibits, in the most evident manner, the necessity of employing more rational ideas, and adopting more applicable terms, in order to arrest presumptuous hands, on religious subjects.

Jer, in *Jericho*, is the same as *Jer* in *Jerusalem*. The word *Ic* will be found to mean (as mentioned in the article *Eborac*) *border land*. But it stands in this name perhaps, as *Ho* follows it, simply for *border*.—*Ho* is the same as *Hou*, or *Hoe*, an hill: And *the hill border city*, seems to be a probable import of this name.

I will give here two more instances.

In every district, settlements were first named, and not the assemblages of houses, which were erected in time only, and seldom considered in the denomination. We have found that *House* means a *head*.—*Beth*, which means a house, meant from its root and prefix also a *head*.—At the head of a small stream is BETH-AVEN. There cannot be a plainer name:—We have several small streams named *Aven*.* *Av* means water, and *En* is a diminutive; and *Bethaven* implies *the little stream head settlement*.

BETHLEHEM, or rather BETHLEIM, by the Greeks written BETHLEEM, the city and birth place of David and of our Saviour, is situated on an hill ridge: It has in its neighbourhood the largest springs of water in the Holy Land. The pools of Solomon lie in its vicinity; and an aqueduct which once conveyed water to Jerusalem ran from this hill land. It is said by “the learned Commentator on Steph. Byzant, to be rightly written *Bethlechem*,” but commentators, etymologists, and historians, all fail on these words. *Beth* means as before. The word *Leem*, or *Leim*, is Gaelic for a spring; and the SPRING-HEAD settlement, is the import of this name.

BETHLEHEM is always rendered “*the house of bread*,” BETHAVEN “*the house of vanity*,” and “*the house of nothing*!”

It was the opinion of Mr. Bryant that the ancient inhabitants of the world used no roots, prefixes, and postfixes in forming old names.—These would indeed have interfered with his hypothesis; and he seems not to have known nor attended to their uses. I shall here only mention, that in the first naming of the hills of the world, which could not be called vallies, rivers, nor plains.—Some words more than the *common* ones for hill, in any language, must have been adopted, for giving every eminence a proper, applicable, and peculiar name.—We have not more than four or five terms in the English language for this purpose. The old inhabitants of another nation may have had as many more; but with these, they were to find proper and distinguishing names for all the hills of their country.—No possible mode could, however, have been found for effecting this, had roots, prefixes,

* The word *Aven*, on the contrary, is an augmentative noun.

and postfixes not been resorted to by our first inhabitants. That they were incontestibly called to their aid, this treatise and the eastern languages will abundantly shew.—The plain and discriminative terms formed from roots, prefixes, and postfixes, first conferred on places for convenience or from necessity, removed the uncertainty of their situations. Few were the primitive roots or words which mankind retained in their *common* language for hill, water, plain, &c. The synonymes, formed for *proper* names, and which present a vast number of different assemblages of letters, are found only in the appellations of hills, rivers, or settlements; and their meanings in time became obscure, even to the race of the same people who originally gave them—to subsequent colonists of different languages they were totally lost. To the Jews too were these names lost; because in their *common* language they could retain *very few* of the synonymes which originally formed their *proper* names.

FRANCE and the FRANKS.

Two or three thousand years have been insufficient to explain our old names. Slowly indeed have we proceeded in their interpretations. To our neighbours, *Gaul* is totally lost; and the signification of *France* hath long since made its exit.—We have in this work recovered the import of the word *Gaul*. Let us try to regain the meaning of *France*.

FRANCE, say the LEARNED, comes from *Frank*, free: But this is neither a *literal*, nor a *free* translation of their appellation. Nations were named from the principal features of their lands: The people from the plural number of the national denomination. The word *Free* is the name of no feature of nature, and explains not the sense of *Frank*, as applied to a nation.

The word *Li* is the sea; it changes to *Ri*, in *Rian* or *Rien*, the little sea. From *Rien* comes *Rbien*, a name of the *Rhine*. Various authorities shew that *R* was formerly aspirated; and as the aspirate goes before a vowel, so in the following names

it is placed before the *R*, which is esteemed by grammarians a *semi-vowel*. Thus the Saxon word *Hrof* is a roof, *Hring* is a ring, *Hraefen* is a raven; *Hreopdun* is written in the Saxon Chronicle for Repton, *Hripum* for Rippon. *Hl* was also thus written in words. *Hlynn* is a linn, or a lake; *Hlidaford* is Lidford, in Devon. Mr. Lhuyd remarks, that "this *Hl* of the old English and Germans was probably the same with the Welsh *Lb* or *Ll*, as their *Hr* could be no other than our *Rb*." "In ancient authors it is said that we frequently meet with *H* for *F*, as *Haba pro Faba*, but this is principally in the Spanish."

The *Rbenus* or *Rbine*, would from the above be written *Hrenus* or *Hren*. But as *H* was no Gaelic letter, and as *S* or an *F* was substituted for it, *Hren* would become *Fren*.—*Av*, the sea or water, is changed to *Iv*, in *river*; and *Iv*, with *R* prefixed, means the running water or stream, by chap. vi. In like manner *An*, water, which may mean the sea, is here changed to *En*; and with *R* prefixed, *Ren* means the same as *Riv*, in river.

Nearly all great rivers, immediately connected with the ocean, before embankments took place, formed, at their mouths and in their courses, *little seas*.—The letters *B*, *P*, *F*, *M*, and *V* as prefixes to words for land or for water, by chap. vi. often mean *head*. Heads of water are lakes, little seas, or streams, which are sea heads.—The stream which issues from the *Boden Sea*, or *Lake of Constance*, may be called the *Hren*, or the *Fren*, that is, *the head stream*, *the lake stream*, or *the little sea stream*.—But independently of the stream flowing from this lake, it originally formed a *sea head* throughout the course of its tides.—*Fren* has been accounted for by two methods.—The ending *Us* means region: The word *Ce*, in Gaelic, is land.—*En*, the root of *Fren*, came from *An*, water: *Fran* then means the same as *Fren*; and *Fran-ce*, or *France*, implies *the lake stream land*, or *the little sea stream land*.—The plural of *Fran-ce*, *Fran-ces*, contracted, becomes *Francs* or *Franks*: And this term distinguished the people of the *Rbine*, who from national vanity and ignorance, ridiculously conferred the name of their country on *the Headlanders* or *Gauls*.

The difficulty which may have appeared, in ascertaining the sense of these names is now removed. Where every thing is unknown, we must not expect, correctly, to establish more perhaps than five names out of ten. *But these will be five unknown terms recovered, from which we have never formed any appropriate ideas.* The true import of the other five my readers will more easily, I hope, restore.

Nicknamed then for 1300 years, it seems to be high time for *the Gauls*, as well as *the Britons*, to resume their proper appellation: But a name of 1300 years standing, (however ridiculous) sanctioned by *acts of assemblies*, is now too sacred perhaps, to be sacrificed to *the peculiarity*, and even to *the propriety*, attending such an alteration.

Ancient history hath led the *Gauls* into various parts of the world, to which they are supposed to have given appellations. In *Galatia* they are said to have settled a colony, and to have left in that denomination their name: But I suspect the truth of their bestowing names on *Galatia*, and some other places; and shall state my reasons for doubting these relations.—I have now given the signification of France, and shewn the origin of its name. I had not originally intended to write this introduction, and have given the derivations of Italy, of Spain, and some other places, in the beginning of this work.

The AMONIANS.

The reader hath seen that *the Gotbs*, *the Celts*, *the Vandals*, and *the Huns*, seem *each* to have overrun, to have peopled, and to have given name to a great part of the world. To the Amonians, who, from *Am*, border, and *On*, land, were border landers, *nothing less than another half the old world* has been allotted, tho' their name as a nation has been little known, and their country, which according to some writers must have been very extensive, even to this day, has not been particularised, so as to prove its existence as one great empire.

The CUTHITES

Held by authors no less a territory than the former. The Chaldeans, the Arabians, the Egyptians, the Ethiopians, nay all the Africans, and a variety of other people, are accounted by Mr. Bryant, *Cutbites*.—But these too he says were all *Amonians*!

ERYTHREANS.

The *Cutbites*, moreover, according to this author, “were distinguished by the title of *Erytbreans*, and the places where they resided received it from them. And here, says he, it may not be improper to first notice *the Erytbrean sea*, and to consider it in its full extent; for this will lead us to the people from whom it was called. He states that *the Persian sea* was the original *Erytbrean sea*; and that *Nearchus* traces it from their *King Erytbras*. This people is said to have passed further than the territories of this king, to have settled beyond the Ganges, and to have given name to the great Indian ocean. The *Erytbreans* are also said to have peopled parts of *Ionia*, *Lybia*, *Cyprus*, *Ætolia*, *Boetia*, *Gades*, &c. &c.”

I must not follow these *Erytbreans* further round the world, but must examine the name.—We have long doubted truth, I fear, and laughed without reason at the moderns, who derive *Colchester* from *King Coel*; for here we find, that even *Nearchus* derives *the Erytbrean sea*, from *King Erytbras*! All the great rivers of the old world are explained by Plutarch, who shews that they took their names from heroes drowned in them.—We hope that *Erytbras* lost not his life in this sea.

The ERYTHREAN SEA, or ERYTHRIAN, from ER, *border*, ITH or ID, *head*, and RIAN, *sea*, or *little sea*, was a word for *the border head sea*, or *the head border sea*—a word used for the sea heads and sea inlets of these parts. The ERYTHREANS are supposed to be Cuthites and Ethiopians, and almost every nation of the old world was allied to and peopled by them. *But who the Erytbreans were, is still a mystery.* It is, however, plain that they dwelt on heads of land, which projected into

the sea, and were borderers of seas which ran into inlets of land; but I shall elsewhere further consider this name.

Of great extent are our disquisitions on mistaken terms. In teaching of old monosyllabic names, we begin with shewing their divisions. I have before me long lists of these divided for children by learned men.—Every compound word *nearly* is separated into syllables wrongly!—But a few hundred names divided wrongly are a trifle, when compared to the immense number which are misunderstood in their divisions.

ARABIA and PERSIA.

ARABIA lies on the sea.—PERSIA on a gulph of the ocean. *Arabia* is said to come from *Arab* or *Ereb*, in Hebrew *to mix* or *to mingle*. It is conceived also to mean *the west* or *merchandise*; but how mixing or mingling describes *Arabia*; how *the west* gives any idea of its features; or *merchandise* confers on it a name, I cannot conjecture.

I view with astonishment our absurd etymons:—But fictions swim on the surface, whilst truths lie hid in the bottom.

The syllable *Ar*, in *Arabia*, may mean border, head, or water; *Ab* may imply water or head; and *Arab* will mean, according to the most appropriate imports of its syllables.

Arabia was called also *Yamin* (*Y-am-in*) *Yaman*, *Yemen*, &c. in which the *Y* may be changed to *I*, and mean head; and *I-am-in* (as *Am* is border, and *In*, land) may imply *the border head land*, which may be import of *Arabia*. This border head land, the face being turned to the east, was the *south* head land to the Hebrew nation; and *Yamin* became from *allusion* their term for the *south*:—It lay on the right, and the name was also used *allusively* as a term for the *right hand*.

PERSIA is said to come from *Pbaris*, an horse; but this horse descent is thought less credible than its derivation from a son of *Elam*!—The origin from the *Son of Elam* is not an improvement.—From the features of nature we derive the imports of names; and the explanations in *Calmet*, *Cruden*, and others, of scripture names, are lamentable instances of misconception.

This kingdom, supposed by some the *Elam*, and the *Paras* of the scriptures, has been called *Ajem*, *Iran*, &c. As *Ajem* it has been rendered *a stranger* or *barbarian*; but this import

proceeded from our being strangers, &c. to its signification. From *Aigbe*, or *Ai*, head, and *Em*, border, *Ajem* may imply the head border, or the plain land.

From *Ar*, border, *P*, head, and *As*, a variation of *Us*, territory, *Peras* or *Paras*, may mean the head border territory.

From *El*, the sea, a lake, or an head, and *Am*, border; *Elam* may imply the sea, the lake, or the head border.

The PHOENICIANS.

The *Phoenicians* are said to have proceeded from the *Sinus Persicus*, *Sinus Arabicus*, *Crete*, *Africa*, *Epirus*, and from *Attica*, where names have been discovered *synonymous*, with *Phoenicia*: But as authors have not considered, that like situations gave like names; and that the same people seldom possessed different residences; it may not be unnecessary to remark. That the old language of the world, in which the features of nature were described, had a variety of *synonymous* roots, for the same parts of nature; and from these, and their variations, with prefixes and postfixes, like assemblages of letters, in names of these parts, were not often (though sometimes) adopted. Every denomination bore, therefore, generally, a different form, and became thereby a *proper* and *distinguishing* name. Hence then, tho' the *Cutbites* were headlanders; and the *Gauls*, *Celts*, and *Cumbri*, the same; these differing assemblages of letters, denoted so many different nations: And altho' as headlanders, all these may be supposed, from *Cutb*, an head, to be *Cutbites*; it does not follow, that the *proper* name of more than one of these people was intended by the word.

On the families of the Erythreans, and the descent of nations, learned men have largely descanted.—With bewildered imaginations or waking dreams we all frequently amuse ourselves. We often trace a system from every thing except the original cause, and we write with facility on the subject. No examination is necessary: No proofs are wanting: All are collected to our hands. We quote implicitly, think confidently. The ancients wrote, thought, examined, and mistook for us; and we generally do little more than quote the ancients, and often mistake the topography, the geography, and the history of the world. But to return.

The SCUTHÆ or SCYTHIANS, and the CUMBRI.

The SCUTHÆ or SCYTHIANS have been allotted the greater part of Asia, and are said to be a progeny of the *Cuthæ*.—*Cuth* means head. Of heads there are two sorts—one of water, another of land.—*Pontus*, in *Pontus Euxinus*, originally meant the water head region, tho' afterwards it was used for the sea. Around this water head lived the *Cuthæ*, *Scuthæ*, or *Scythians*. *Es* is the pronunciation of *S*: For *Espanæ*, or the water head land, we say *Spain*: For *Escotia*, or the water head or hill land, we say *Scotia* or *Scotland*. *Es* very often implies water, and the *Scuthæ*, or *Escuthæ*, mean the water head men.

Here also lived the CUMBRI, so called from possessing *Cimmeria*, which jutted into this water head. Their territory was fabled of old for its darkness. I have shewn the derivation of the *Cumbri*, and have endeavoured to dissipate the infernal gloom which hung over them:* I have also explained the names of their head, and have discharged the blackness of their water.

Beyond the Euxinus nothing to the north was anciently known. All was darkness, and all were accounted Scythians, or water head men! We must observe, that *Tb* becomes often *D* in names; *Cuth* became *Cud*, and this changed to *Cut* and *Cot*.—With *S* as a prefix, we have *Scot*, as in *Scotland*, otherwife *Scuteland*. Hence perhaps the Scythians are said to have peopled *Scotland*, *Ireland*, &c.† In this way, indeed, have we, in various instances, peopled parts of the world; and from such premises hath its history been accordingly often written. But authors have run too fast.

The world had many heads, and not long after the flood many families. Heads of water, and heads of land, may have had like names. The head of water, or head of land, of one family, was perhaps very distant from that of another; was

* The Monthly Reviewer of my first publication good-naturedly remarked, that our cimmerician darkness had not then been dispersed. I have therefore taken some pains to consider their well-founded observations and friendly hints in this treatise.

† See the Scotch and Irish authors on their Scythian descents.

never visited, never known, to the other family : And altho' the one, might be named the same as the other, no communication of families may ever have taken place.—I will here give an example.

The CYNESII and OTHERS.

The word *Cin*, or *Cbin*, is an inflection of *Cean*, an head. Heads are often at a distance from each other. Let us take the Western *Cynesii*, or *Cbinesi*, of Herodotus at Promontorium Celticum, and the Eastern *Cbinesi*, the *Cbinese* of modern times. Which of these overran, and gave name to the other, I know not. But authors assert that the last were anciently the *Catbæi*, in which I conceive they are wrong. I allow, however, that the *Catbæi*, the *Tbinæ*, the *Sinæ*, and the *Seres*, may very early have formed one nation. The heads Spain and China were at a great distance, were unlike, and were a kin only in name as headlands : The inhabitants too of the one, are unlike those of the other ; and tho' both have had *nearly the same name*, and their inhabitants are each of the human species, these like names never came from like progenitors, nor formed like people : For the little eyes of the one, have unluckily for old stories, not, at any time, descended to the inhabitants of the other.

I might multiply examples, to shew the absurdity of men giving names to nations ; or that nations of like names, were always peopled by one another : A few solitary or mistaken instances may be brought against my principles, but nothing can invalidate their general tenour.

Of modern etymologists, Mr. Bryant stands foremost in the names of foreign places, whose scheme we must here shortly examine. The words in these names which have their origin from natural situations, such as *bills*, *vallies*, *seas*, *rivers*, *plains*, and *their borders*, in which mankind originally settled, he renders GODS, SUNS, FIRES, &c. His *Amonians*, which he calls the sons of Ham, seized, he says, upon all the country which reaches from Syria, and from the mountains of Abanus and Libanus. They got into possession of places

which lie upon the sea coast, even unto the ocean or the great Atlantic." But he supposes that they were chiefly Cuthites or Ethiopians, under the name of *Ham*, which as a deity, was, he says, esteemed the sun. I wish to assist where I can support an author, and here must observe, that *Ham* meant in the features of nature *border*; the word *Land* was UNDERSTOOD. *Am* aspirated becomes *Ham*; and hence *Am* in *Am-on* is the same as *Ham*. The word *On*, which is land, is, in this last name, WRITTEN; and hence *Ham* and *Amon* meant the same. The *Amonians* or *Amonites* then, were the border landers; and these (*not every where under the same name—not every where the same families*) were seized of all the border lands of the globe. That they were chiefly *Cuthites* I might question, altho' *the water bead landers*, and *bead landers*, form a great part of the world.

I have no pretensions to infallibility. It is enough if I shew, that common sense and method lead to the discovery of truth. *Ham* might receive his name from being possessed of some border land, and thus become the borderer of his own situation. His children, like himself, took names perhaps from other circumstances, or from situations or circumstances of lands, to which they were appointed. Throughout the world there was an infinite number of borders, in some of which, the inhabitants may have taken this name, and yet these may not have descended from *Ham*, the son of Noah.—But authors have taken for granted, that like denominations came from the same *progenitors*, instead of coming from *like lands*; and the confusion of ancient history, on this account, is so great, that we cannot consider a great part of it truth; and if we except what may be gleaned from the inspired penmen, in early stages of the world, little of the rest I conceive is to be depended upon.

GRECIA, &c.

It hath been asserted that *Japhet* peopled Greece, since called *Hellas*, of which many a mythological story might be recited. The imports of names are often doubtful, and in

such cases I can give probable meanings only. These I venture to insert as *substitutes* for *improbable* ones. I must acknowledge, that I may in these sometimes fail, and lessen the reputation of other derivations, which are proofs.—But in risking these *substitutes*, I sink the stock of *fanciful*, *mythological*, and *biographical* tales.

The word *Av*, the sea, changes to *Au*, *Al*, and *El*;—*Ais*, an head or point, may also change to *As*; and *the sea head* or *creek land*, may be the import of Hellas. But *El* or *Hel*, may be derived from *A*, an head or hill, pronounced *Au*, and varied to *Al* and *El*. *As* may also come from *Afc*, water, or from *Ad*, water, where the *D* is often varied to *T* and *S*: And hence *Hellas* may mean nearly the same as before. I should gladly give a better account of this word, were I enabled to do so.

This land, which is now called *Grecia*, may be derived from *Reic* or *Rec*, as in *Reculver*, which means a road. *C* is *Col*, or head, and the road head would be the *creek*. The letter *G*, instead of *C*, softens the sound of the word; and hence *Græcia*, or the creek territory, may be derived. Mr. Bryant confounds *Col* with *Colis*, and makes them the same; but *Col* is Celtic for *head*, and *Col-is* means *little head*.

MOUNT CENIS and the ALPES COTTÆ.

He unluckily for his scheme, renders *Mount Cenis*, “*Mons Dei Vulcani*.”—On *Mount Cenis* there is a beautiful little lake, where travellers stop for the amusement of fishing for trout. The word *Can* or *Cen*, is lake; the ending *Is*, is a diminutive; and the little lake mount, so perfectly describes the pass, that I necessarily dismiss the God Vulcan, from having any share in naming this mountain.

In the word *Cuth*, an head, of which *Coth* is a variation, the *H* is very often dropped, and hence *Cut* or *Cot* is also head.—Some of the Alps, or the heights,* are called *Alpes Cottæ*, i. e. the hills heads. Mr. Bryant unfortunately sup-

* See the word Alps, in page 89.

poses them *facred names*; and even *Strabo*, as well as other authors, calls the country the land of *Cottus* and *Cottius*, whom history states to have been a prince of this country.

HAM and CHAM, CUTH and CHUS.

I will now give an account of some of Mr. Bryant's radicals. He thinks that HAM and CHAM are the same, and that they imply *beat*; in which he mistakes. *Ham*, as a deity, he esteems the sun: My enquiry being for the primitive senses of words, which describe the features of the earth, what he says of the sun is beyond my sphere.

From CHUS, Mr. B. says, "The poets bestowed the epithets *Cbrusor* and *Cbrusaor* upon Apollo." "*Cbus*, he states, seems to be called *Cutb*."—S was often changed to T and Tb, and hence *Cusb*, *Cbus*, and *Cutb*, were in our names *bead*.

CANAAN and JORDAN.

CANAAN, as a territory, is said to mean a merchant or trader: But etymologists do not explain this curious paradox.—*Can* or *Ken* is lake, and *An* is land; and the lake land is the true import of *Canaan* or *Kenan*. This name perhaps was taken by, and not given to the descendants of Noah.—Of the word *Jordan*, much has been written. *Jor*, authors state, comes from an Hebrew word for a spring, and *Dan* from a small town near the sources, where *notbing* is understood, many are the ridiculous comments. In Calmet's Dictionary of the Bible, *Jordan* is derived from *Jared*, to descend. We know that streams descend; but the *name* of the descending water is here suppressed. This stream in Hebrew is named *Jarden*. It takes its rise in the lake *Pbiala*, and after running 15 miles underground, emerges at *Paneas* formerly esteemed the source. *Pbiala*, *Pbial*, or *Phil*, means the same here as *Phil* in *Philistia*—the *water bead*.—I have proved in *Germany*, that *Ger* is sometimes written *Jar*, and that it may mean

stream. In the Hebrew it is said to imply the same. *Dan*, or *Den*, (of which the reader will find many silly stories,) from *An*, water, with *D* prefixed, means the same as *Pbiala*, the water head or lake; and *the water head or lake stream* is the import of *Jordan*.

AIT, ATH, AITHE, AD, &c.

“*Air* and *Ath*, Mr. Bryant says, continually occur in the names of places, as well as in those words, which belong to deities and men. They refer, he says, to *fire*, *light*, and *heat*, and to consequences of heat.”—We apply these terms to *heads*, *bills*, &c. *Ad*, when repeated, he says refers to deities and kings. We apply this root to *water*, and to *bill*.—*Ad* is water; but *Ad* often comes from *Aithe*, head, varied to *Ath*, to *Ait*, *Ad*, and *Ed*: And if repeated, we conceive that one of these syllables may refer to *water*, whilst the other may refer to an hill, which may lie on the border.

AES, IS, AS, and IS.

“*Aes* and *Is*, rendered (as Mr. Bryant says) *As* and *Is*, mean light and fire.” We refer *Is* to the sea and to streams, in the *Ips* and *Iffel*.—In *ASIA*, *As* means the sea. *Asia*, originally only perhaps *Asia Minor*, means *the sea territory*. *Is* and *Es* are often diminutives. Moreover, *As* often means hill, is derived from *Ais*, and pronounced *Ash*.

“Mr. B. mentions that the chief city of *Silacena* was *Sile* and *Sele*, where were eruptions of fire.” The Gaelic has no *H*, and *S* was used for it; hence *Sil* is hill. In some instances the root *Av*, changes to *Au*, to *Al*, *El*, and *Il*, and with the prefix *S*, which is *C* soft, the word may imply *the water head*. But *Sele*, *Zeke*, and *Zeal* generally refer to hill. A village of this name lies on the side of the highest hill in the west of England.

AUSONIA, *now* ITALY.

“SĀN, SON, ZAN, ZĀAN.”—Mr. B. says, “*San* and *Son* were the most common names for the sun.” He brings the name AUSONIA, now *Italy*, to shew, that the posterity of a person, whom he names *Zanes*, was *Cbus*, peopled this part of the earth where they worshipped, he says, *San-Cbus*.”—But *Aus*, in *Ausonia*, comes from *Ais*, an head or hill; *On* is land, and *Ia*, territory; and *the head-land territory* is the import of *Ausonia*, which is the same nearly as I have found to be the meaning of *Italy*.—Had this word been divided thus, *Au-son-ia*, then *A*, an head, pronounced *Au*, would be the first syllable, *Son* or *Ton* means land, and *Ia* as before.

This example, as well as many others which follow, will shew, that Mr. B's theory, *when applied to old names of places*, is totally unfounded. Leaving many of his radicals, which are misunderstood, I come to

DI, DIO, DIS, DUS, and other Terms.

Mr. B. says that *Di*, *Dio*, &c. are names of the deity: I should render *Dus* a fort, from *Ais*, an hill or fort, and it means this in *Lindus*. *Dis* I might render the same from what is said in *Lindus*.—DUSORUS, a hill of Thrace, which he names “*the god of light*”—I should render *the border height*. The *sun* was, he states, called CUR. In old names, I should translate *Cur* a port, or an harbor, as shewn in this work. COHEN, CAHEN, “a priest;” I might term house or town land. CAN or CON, I have shewn to mean a lake or inclosed water; a fort or inclosed land. BEL or BAAL are esteemed the *sun*; but in old names of places, they mean otherwise; thus *Belstone* is hill land: *Belge*, border or mouth land.—The word *Corn* is horn. CORN is also COREN. CER or COR means inclosed border, *En* may be a diminutive, and *Coren* may imply point or horn as before.—“OPH, OF, and Ov,” very often occur in old names; but not as serpents of worship, as Mr. B. imagined.

AIN, AN, EN.

“ *Ain, An, and En.* Mr. B. allows these to belong sometimes to the names of places. *John* is said to have baptized at *Ænon*, because there was much water there; and not because the water was sacred to the sun, a luminary which John did not worship. Accordingly *An*, or *Aen*, is water, and *On* is an augment. *Ænon* may mean the great water, and not the fountain of the sun.”—In the next paragraph Mr. B. has several names, some he allows to be given from their situations; others from the worship there established. It would give me some satisfaction, could I account for such difference in original names. But when I consider, that countries were first cleared for settling them, and that from their features which they afterwards presented, they were named: That from these features and corresponding names, they were in all ages to be recognised; I see no reason, because names for worship were like these, to suppose that they originally were like in import. To objects of the senses, names were given. The features of nature required many of these; and to vary them, and to make them all proper names, from which places were to be *individually* known, required some design in appellations. No wonder need be expressed, if in the variation of these words, we find parts of common words, and syllables of common names. But we must not look to these original parts of denominations, as words for “fountains of *the sun*,” when they were intended only to express fountains of *the earth*. We must not look for the nymph *Æone* to have given name to the island *Ægina*, when the features of its own lands (*the sea or head land, or the island*) gave us the name.—We must follow the direct path in which the Almighty led his people to name the world. He conducted them by general ways, and thro’ no devious paths. He taught them not to apply metaphorical, instead of real appellations. He taught them not to call fire, water; nor to style hills, valleys, plains, rivers, and seas, *suns or moons*. He taught them not to break his commandments, to compare these trifles to his own greatness; nor to give them originally his own names.

What names might be given, in after times, to places, by idolatrous people, I know not; nor will I examine, what, in their silly imaginations, might be the imports. I must therefore to leave others the ingenious labor of exploring the mythological and classical fictions in the languages of the world, and to give the heathen ideas of the names of its provinces and kingdoms; whilst I approximate to the significations of old denominations, given in times not overrun by idolatry, nor by the ignorance of classical, mythological, or fabulous romance.

"APHA, APHTHA, PTHA, PTHAS, fire," a title Mr. B. says of *Amon*, and every place he adds in the composition of whose name it is to be found, will have a reference to that element or to its worship.—My province is with the names of places, the names of *gods*, *fire*, &c. must be traced by lovers of mythology.—Mr. Bryant seldom produces the radical of words which come within my province, nor did he understand their meanings.

The word *Amb*, or *Av*, water or the sea, has been varied to *Au*, to *Ab*, to *Ap*, to *Apb*, to *Alpb*, *Ep*, *Epb*, &c. In like manner *A*, an hill or head, is pronounced *Au*, and changed to *Av*, *Ap*, *Apb*, *Ep*, *Epb*, &c. Such words or their inflections, joined with some other terms, became by *allusion* to imply *the deity*, *the sun*, or *the fire*. Others in like manner became the names of *dæmons*, of *hell*, or of *its fire*. Mankind worshipped from love, or from fear; and sometimes from ignorance or idolatry; and the worship, and the places of worship, are said to have referred to these names. Places of worship were erected in every residence of man; and every place may be referred to, as in this chapter of Mr. B's book, for a name. It is curious to see grave and learned men enquiring from what name of *God*, from what name of the *sun*, or of *fire*; or from what name of the *devil*, of *hell*, or *hell fire*, names of situations were originally derived! But enough of these imaginary names.

ATHENS, RHODES, &c.

"AST, ASTA, ESTIA, HESTIA,"—(*not radicals*).—The word *Asta* may come from *Ais*, often written *As*, an hill. *Te* is land, and *Ta* may be the same, or be accounted its plural. *Asta* then may mean the hill land, or the hill lands. In like manner *Aitbe* is head or hill, and this is written *Atb* in *Atbos*. *Os* is said by Vallancey to mean *bigb*; but it is the root of *Ros*, and of *Nose*, a promontory. *Atbos* then means the hill or head nose, or the promontory.—But *Aitbe* is also written *Atb* in *Atbens*:—*En* is land; *Enæ*, its plural, is lands; and the head or hill lands, is the original signification of *Atbens*, or *Atbenæ*.

Atbens is now *Setenes*. *Atb* changes to *At* and to *Et* in various names, with *S* prefixed, it may mean the enclosed head. *En* is land, *Enes* lands; and *Setenes* will mean the same as *Atbens*. Thus easily are the origins of these heretofore difficult names obtained.—But we lose them in the wilds of fancy, and in the extravagance of mythological romance.

Mr. B. says, that "the name of *Atbens* was first *Asta*, and then *Atbenæ* of the same import: For *Atbenæ*, he continues, is a compound of *Atb* and *On*, *Ignis Fons*, in which there is a reference, both to the guardian goddess of the city, and also to the perpetual fire, preserved within its precincts." I cannot follow our author in various instances; but the reader will find that no writer has rendered rightly the ancient name of Athens, &c. He will also perceive, that whilst Mr. B. wanders where others have gone astray, he is every where learnedly employed, in elucidating classical and historical writings.

"SHEM, SHEMEN, SHEMESH," (*no radicals*).—Mr. B. refers to the *sun*. *Macar* he considers a sacred title, given by the *Amonians* to their Gods. He renders it also "*happy*," and finds it in *Macar-on*." The root of *Mac* may be *Acb*, which, in our names, means a mound or bank.—*M*, as a prefix, has the power of *B* or *P*, and means *bead*; and therefore *Mac* or *Mak*, as in *Mak-er* or *Makar* at Plymouth, may mean the bill or bead. *Er* or *Ar*, in old names, is generally border; and

the border hill or head, may be the import of *Macar* or *Maker*: But *Mac* and *Ar* may be otherwise understood; and yet the signification of the compound word may be nearly the same: The word *On*, in *Macaron*, is land; and *the border head land*, or perhaps *the water head land*, may, as a name of a place, be the import of *Macaron*.

Let us now see what *Macaria* implies, which he considers *a sacred name in islands*. The word *Mac* means hill or head. *Av*, the sea, changes to *Au* and *Ar*. In India, and even in this very sea, *islands* are generally called heads. *Macar* may therefore imply the sea head; and *Macaria*, the sea head territory.

But *Rhodes* was named *Macria*, and *Macri*. We have seen that *Ria* meant the road, or the little sea; and the little sea head or island, may be the import of the word *Macria*: But if *Macri* be the right name, and *Ri* be sea, *the sea head* will be the signification of this name.

We have now *Rhodes* to examine. In books of mythology and description, *Rhodes* is said to come from *a beautiful nymph or favorite of Apollo by Venus*.—But it is most commonly derived from *Rodon*, the Greek for *roses*.—Authors report that the *roses* grew in great abundance throughout the island. Other authorities for the *roses* are brought by antiquaries from various *Rhodian coins*, which have the *sun* on one side, and on the reverse a *rose*. Moreover, a *rose bud of brass* is said to have been found, in laying the foundation of *Lindus*. These are the evidences for the *roses*; and unfortunately for *the land*, they covered it so compleatly, that all sight thereof was lost. Let us then attend another spot: And singly *Rhoda*, a seaport of Spain. This town is situated at the head of *the Bay of Roses*. The town is now called *Roses* by the English and French, and by the Spaniards *Rosas*. *Roses* then being a *bay*, may not have been *flowers*; and this we must therefore examine.—The word *Es* or *As* means *the sea*, in various denominations; and *Ros* means *head* in many others: *Ros* is varied to *Rod* in the Greek word *Rodon*, in the old Spanish word *Rhoda*, as well as in other words. *Roses* then means the same as *Macri*—the sea head.—*Roses*, in Spain, takes its name from

being at the head of a bay, or of an inlet of the sea. *Roses*, or *Rbodes*, from being *an bead of land*, or an *island*. The nymph of Apollo, the roses, the coins, and the rose-bud of Lindus, like many other descriptive, historical, and mythological etymons, will then serve to display the credulity, the fancy, and the ignorance of old times; as well as the faith, the imagination, and the discernment of later days.

ANAK, PHOENICIA, PALESTINE, PHILISTIA, &c

ANAC,* rendered a *collar* or *ornament*, comes from *An*, water, here the sea; and *Ac*, border land, and means the sea border: The *Anakim* were then the sea borderers.—*PHOENICIA* comes from *Anac*, varied to *Oenic*,† with *P* prefixed. This country lay at the head of the Mediterranean sea.—*P* before a word for land or water, means in old names always *bead*. *It* is a variation of *Ac*, as in *Eborac*; or *It* may be a diminutive. *The sea bead border territory*, or *the shallow sea bead territory*, may be the import of *Pboenicia*. There were giants in *Anac*; but the *Anakim* were not from name giants, altho' we have so imagined. *Pboenicia*, of which so much is written, is not limited in its boundary by this denomination.—We have other synonymous names for the land of this coast. *Palestine* and *Pbilistia* are such names. *Av*, the sea, changes to *Au*, *Al*, and *Il*: with *P* prefixed, we have *Pal* and *Pil*, names for a sea head. *Es* and *Is* may be endings of these words, or they may be diminutives, and mean shallow, low, &c.; and *Pales*, *Pilis*, or *Pbilis*, may imply *the sea bead*, or *the shallow sea bead*. *Tin* or *Tine* is land, and the same as *Tia*. “*The coasts from Ekron to the Nile are low, for the most part, and of a barren sandy quality, and very dangerous for vessels to approach.*”—I have shewn in Chichester that *Lav*, in the *Lavant*, may imply *stream*. The root *Av* is the sea; *Av* often changes to *Ev*; and *Lav* will change to *Lev*. *Ant*

* Said to be the father of the *Anakim*, and son of *Arba*. As men took names from the names of lands, a man might take this name.

† In my first book I shewed that *Ean*, water, varies to *Oen*.

means the same in LEVANT, as in LAVANT, *shallow, deficient, or removable*. The sea on this coast is remarkable for being often driven back by the winds, and for its bottom, from this cause, being left dry, for some considerable distance from the land.*—Hence then the reason why the name *Levant* was given to this sea. I have now explained these unknown appellations—much has been wrongly written upon every name of the coast.

“We shall enquire, says an author, respecting the name *Ascalon*. The etymology of this name is derived from weight or balance, *Shekel*; but I rather wish to suggest another origin, which will be corroborated by another fragment. *Asb* denotes fire; *Kel* denotes activity, briskness, and heat, even to wasting: *Lun* denotes to reside, to stay, to remain. These ideas combined amount to this,” “The residence or station of fire, in activity, or heating.”—In another article he gives the name *Asbdod*, from *Asb*, fire, and *Dod*, affection. We are with these referred to coins and medals, which, like the coins of Rhodes, are supposed to relate to these idle tales.—Every attempt, I must allow, to rescue scriptural names from obscurity and from error, is laudable; but this worthy author has not even guessed at their natural imports.

ASCALON, a very easy, I might almost say an apparently evident name, has been rendered by various inapplicable, and even ridiculous terms. *Ascalon* lies at the head of the Mediterranean sea. *As* here, as well as in *Asia*, means *sea*, *Cal*, head, and *On*, land; and *Ascalon* implies *the sea-head land*.

ASHDOD is written also *Azotus*, or *Asotus*. This settlement lies also on this sea-head. *Asb*, *Az*, or *As*, here too, is *the*

* “We are, says Dr. Shaw, to observe further with regard to these Levanters (east sea winds), that when they are of a long continuance, the water is blown away to such a degree, from the coast of Syria and Phoenice, that several ranges of rocks, which in westerly winds lye concealed, do now become dry, and leave exposed to the water-fowl, the *urchins*, *limpels*, and such-like shell-fish as stick upon them. I observed in the port of Latiken, that there were two feet less water whilst the winds raged, than afterwards when the weather was moderate, and the winds blew softly from the western quarter: And it is very probable, that the remarkable recess of water in the sea of Pamphylia may be accounted for from the same cause, operating only in an extraordinary manner.”—*Shaw's Travels*.

sea. *Ot* is the root of *Tot*, head.—*T* in old names changes to *D*, as in this name. The roots in some names, take prefixes in others, yet mean the same. Hence *Ot* in *Azotus*, is *Dod* in *Afbdod*. I have elsewhere shewn, that *Dod* means head, and *Afbdod* implies the sea-head settlement.

From what has been shewn it is evident that the *Philistines* gave not name to this land, but the land to the people. It is also evident that the *Philistines* could not possibly, from name only, be strangers, altho' the 70 and other commentators have thus asserted.—From not understanding the word *Canaan*, the *Philistines* have been reckoned *Canaanites*.—*Canaan*, or as it may be spelt, *Kenan*, means from *Kan* or *Ken*, a lake, and *An*, land, *the lake land*; and the *Canaanites* were inhabitants around the lakes of Jordan, and of its stream; and not of the Mediterranean sea.

In the scriptures, the *Philistines* are called *Cerethites* and *Peletites*. We have shewn that *Pal*, *Pil*, or *Phil*, may imply the sea-head. *Pel* is only a variation of these names. *Et*, *Is*, and *Es* are diminutives; and *Pelet* is the same as *Pales*, *Pilis*, or *Pbilis*—the shallow, deficient, or removable water-head. The word *Tine* is here the same as *Ite*, a diminutive; or it may mean portion, place, dwelling, or land.—But it may be said in *Pales*, *Pbilis*, *Pelet*, *Peletb*, *Ceret*, or *Cereth*, that *Es*, *Is*, *Et*, or *Etb*, may not mean *the sea*; and that *Pal*, *Pil*, *Pel*, and *Cer*, may not imply head only; but the water or the border head.

The CAPTHORIM are called *Islanders*, and are said to have come from *Crete*; But *Capthor*, or *Coptbor*, comes from *Cop*, a head, and *Tior*, land, or border land. *Cyprus* was called *Macaria*, which means the same: It was also called *Colina*, which implies the same. *Cyprus*, which may be written *Cyp-er-us*, comes from *Cop*, an head, *Er*, border, and *Us*, territory, which means the same as *Colina* and *Macaria*—*the border head territory*, or *the sea head territory*.

In CRETE, the word *Ret*, or *Rete*, is road, as *Red* is, in the *Red Sea*. *C* is *Col*, or head; and *the road head*, or *the sea head*, is the import of *Crete*. CANDIA comes from *An*, water, here the sea, with *C* prefixed, and means the sea head: *Dia* is the

same as *Tia*, territory. *Candia* then implies *the sea head territory*. In the name *Crete*, territory is understood. In *Candia* it is expressed; but the names are synonymous words.

But it is said that *Cereth* is *Crete*. *Cer*, in *Cereth*, means the border head, or *the water head*; and *Et*, or *Etb*, will not answer I conceive to *Crete* or *Candia*. The *Cerethites* then seem not *from name* to have been *Cretans*, but borderers on the Levant; but as these borderers are also called *Peletbites*, they must have been distinguished in these names from one another.—The *Peletbites* we have already explained: The *Cerethites* seem to have been inhabitants of the walled towns of Palestine, from the word *Cer*, a city or walled place. In this sense of the word too we shall be enabled to find who the *Cerethites*, the guards of David, were: For if *Cer* mean city, these guards may have been *citizens*, and perhaps of Jerusalem.

HEBRON, KIRJATH ARBA, MAMRE, MACHPELAH.

"HEBRON, one of the most ancient cities, was built seven years before *Tanais*, the capital of Lower Egypt. As the Egyptians gloried much in the antiquity of their cities, and their country was among the first peopled after the dispersion of Babel, it may be concluded that Hebron was extremely ancient. Some think that it was founded by *Arba*, an ancient giant of Palestine, and therefore was called *Kirjath Arba*, or *Arba's City*. The word *Arba* means in the Hebrew FOUR; and from thence has arisen a tradition amongst Jewish writers, that *Kirjath Arba* means *the city of four*; because they say, there were buried there, Adam, Abram, Isaac, and Jacob; and also Eve, Sarah, Rebecca, and Leah; but nothing is said of Adam and Eve in the scriptures, altho' they speak of the rest being buried there." Thus far have I quoted. To this I add the following.

"HEBRON was situated on an eminence, 20 miles south of Jerusalem. The cave of *Machpelah* is near it. *Arbab* is said to be the father of *Anak*; and *Caleb* drove from thence his three sons. *Hebron* was given to the Levites, and was a city

of refuge. In the plain of *Mamre*, in this neighbourhood, *Abraham* dwelt for some time. This plain authors suppose took its name from that *Mamre*, who with *Abraham* pursued *Chederlaomer*, and rescued *Lot*. He is considered the owner of the plain, and so great a man, that it is imagined *Hebron* itself was called *Mamre* from him: For it is said that *Jacob* came to *Isaac* "unto *Mamre*, unto the city of *Arba*, which is *Hebron*, where, according to all ancient versions, *Mamre*, the city of *Arba*, and *Hebron*, are equivalent terms. And it is said that *Abraham* buried *Sarah* in the field of *Machpelah*, before *Mamre*: *The same is Hebron, in the land of Canaan —*" "The situation of *Mamre*, is, however, by *Hebron*, or in its vale two miles southward —."

The word *HEBRON* is totally *unknown* as to its meaning in the names of places. It is usually rendered *society*, *friendship*, *enchantment*.—*Heb* comes perhaps from *A*, an head, pronounced *Au*, as in *Abury*, written also *Aubury*; and this changes to *Av*, in *Aventinus*, a hill of Rome; to *Ev*, in *Evora*, or *Ebora*, in Portugal: *Eb* aspirated is *Heb*. *Ron* is from *On*, land, with *R*, which means border, prefixed: And the border land, is here the plain. *Aon* is another root for land, and with *R* prefixed, *Roan* implies also the border within the hills, which here inclose a very extended valley or plain; and hence *Raon* in the Gaelic is a plain; and *Ron*, which is derived the same, is the same in *Hebron*. *Hebron* then implies the plain bead.

KIRJATH ARBA is also *unknown*. *KIRJATH* is always rendered city; but *Cir* itself is generally considered a city; *KIR*, in *Kirjath*, however, means the inclosed border, and *JATH* is land. *Kirjath* then means the inclosed border land.

ARBA is said to be the name of a man, who was founder of *Hebron*, and the father of *Anak*.—*ARBA* too has been rendered *four*.—But *Arba* cannot be both; and it appears not to be certain, that it is either.—*Arba* or *Arbe* seems to be the same as *Albe* or *Alpe*, in the names of places, where *R* is commonly changed to *L*.—We have a small island named *Arba*, which implies the sea bead, or the bead.—*Alba* is a name of Scotland, which means the sea head or bill land. In description then, *Arba* may mean the bills of this district; and from what

is before proved, *Anac* means only *the sea border land*.—But in this we abandon *the city of four*; and we drop *Anak* and *Arba* as men.—*Kirjath Arba* then may imply *the inclosed border land bead*, or *the plain bead*.

MAMRE is likewise *unknown*. It is rendered *rebellious*, and it is also supposed to mean *a great man*; but it is considered by some to be another name for *Hebron*. *Mam* then is here hill, and *Rae* or *Re* is Gaelic for a plain; and we have again the name *hill plain*.

MACHPELAH is further *unknown*. It is imagined to mean *shut up*, or *walled up*, or to be *some name of the plain*, or to mean *double*.—But *Machpelab* comes from *Magb*, a plain, the *G* changed to *C*, and *Pel* or *Pil* (as before-mentioned in the *Peletbites*) *bead land*.—And *the bead-land plain*, or *the plain bead*, is the import of *Machpelab*.

Of the Word HEBREW.

HEBREW is moreover *unknown*. It is generally in our lexicons rendered *a people*. Know then, reader, that lands gave name to the people, and to the words for their languages. The words *Spanish*, *Danish*, *Swedish*, *Irish*, and *British*, PARTS OF THE NATIONAL NAMES, with the diminutive *Is*, pronounced *ISH*, form adjectives which precede the word LANGUAGE.—*Italian*, *Prussian*, *Russian*, *Hungarian*, *Egyptian*,* are also adjectives which precede the word language. The ending in these is *N* or *An* added, which stands for *En* or *An*, a diminutive. To *Teuton* and *Sclavon* we add *Ic*, a diminutive. We also say *Arabic*, *Celtic*, *Galic*, *Chaldaic*, &c.—We say too *Chaldee*, *Hebrew*, *German*, &c. where language is understood: But from analogy *Chaldee* and *Hebrew* might be written *Chaldaic* and *Hebraic*, where language follows.—*Portus Iccius*, or the little port, is also written *Portus Itius*, or *Portus Ittius*, in which *Ic* is a diminutive, and *It* must

* From the word *Egyptian* we find that Egypt was originally written *Egyptia*; and as *Tia* and *Te*, by the table, imply the same, *Egypte*, as written by the French, is a better word than our word *Egypt*.

also be the same.—Hence, *Canaanite*, *Hivite*, *Jebusite*, &c. may be diminutive nouns. The words *In*, *En*, &c. are often diminutives; and in the endings of names of people, tho' they denote *little*, they mean sometimes *few*, and are therefore used as plural endings. *I*, which means *little*, is very often such an ending. *N* also changes to *M*, and *In* to *Im*; and hence *the Avim*, *the Captborim*, &c. *En* likewise changes to *Em*, in *Salem*, and other old names. And generally the reason of using diminutives with the names for lands, to denote the names of the inhabitants, is, that tho' the inhabitant is a part of it, he is only a *little* part; and is therefore denoted by the diminutive noun.—You will not find these particulars in our grammars, as the parts of these names are unknown. But altho' not distinguished by philologists, they are nevertheless very necessary to be understood by etymologists.

It has been proved that *Heb*, in *Hebron*, and in other words, is *head*. The letter *R* implies border; and *Ae*, *Aa*, *A*, *Eu*, or *Ew*, by the table of the variations of *Ai* or *Ia*, is territory. —*Hebrae*, *Hebraa*, *Hebra*, *Hebreu*, or *Hebrew*, would then mean *the head border land*. And the people might be termed *the head border landmen*, or *head borderers*.—The *Egyptians* as well as the *Anakim* lived at this head of the Mediterranean sea; and *the head borderers* of the *Egyptians*, on their north-east were the people of *Anak*, and its vicinity. *Abram* was one of these *head borderers*, and would therefore be called by the *Egyptians*, *Abram the Hebrew*, or *Abram the Hebrew man*. —The *Hebrew language* then may mean the language of all this head; altho' it has been exclusively accounted the language of *the race of Abram*. But *Abram* was not only an head borderer of *Anak*; but from *Ur*, border, *Cbal* or *Cal*, an head, and *Dea*, territory, he was an *head borderer*, or an *Hebrew man*, even before he left his first abode. I have now explained this appellation. You will perceive, reader, that it is not of more difficult import than other terms; and so no greater honor can arise from the discovery of this secret, than from the recovery of the significations of other names.

To learned men we are infinitely indebted for their labors. Few know to what extent they are indebted, unless they

have been obliged to examine their works: But we have to lament our ignorance, and our misconceptions in these names. It is, however, the fate of man, not always to examine his creed, and sometimes to adopt, and to foster error. Let me be excused then, where I fail, for attempting to reconcile to truth, what may have been so long, and even so absurdly misconceived. I must allow that I am now in the land of commentators; but *except in these old names*, I wish not to invade their territories. In this *particular path*, however, from duty I must proceed. *With perhaps comparatively few exceptions*, I have proved that nations took their names from their own lands. Generations die away, but the lands remain. Their hills, vallies, and plains, together with their seas, lakes, rivers, streams, and borders, have told us their *own* names, from the most early to the latest times. And altho' *unskilfulness* hath bound our ancestors and ourselves to *fancy* and to *fable* concerning these, it doth not follow that *time* and *truth* shall not break the chain; and that the light, flowing from a rational conformity of words to subjects, will not shew, that there is nothing so secretly hidden which these friends to man will not disclose to the world.

AI or IA.

The word *Ai* or *Ia*, territory, region, &c. and other endings of words have not been explained in their variations by any author. In estimating the sense of old names, a perfect knowledge of their parts is of the utmost consequence; but in this knowledge writers have hitherto made no progress.—*Ai* then will change as underneath.

<i>Ai</i>	<i>Ei</i>	<i>Ii</i>	<i>Oi</i>	<i>Ui</i>	} Double consonants are seldom used, a single one supplies the place, as in <i>Africa</i> , <i>Espana</i> , &c.
<i>Aa</i>	<i>Ea</i>	<i>Ia</i>	<i>Oa</i>	<i>Ua</i>	
<i>Ae</i>	<i>Ee</i>	<i>Ie</i>	<i>Oe</i>	<i>Ue</i>	
<i>Ao</i>	<i>Eo</i>	<i>Io</i>	<i>Oo</i>	<i>Uo</i>	
<i>Au</i>	<i>Eu</i>	<i>Iu</i>	<i>Ou</i>	<i>Uu</i>	

We find these changes in *Judea*, *Aboa*, *Acusio*, *Apua*, *Arfinoe*, *Aufa*, *Basti*, *Urfao*, *Rie*, *Rae*, *Hebreu* or *Hebrew*, *Abo*,

Addua, Afu, Bado, Kieu or Kiow, Saei or Saey, Hagen, Arabia, &c.

To the above, if we add the letter N, we shall have the changes in *Ean*, water. Roots for water also vary as above; but syllables for water generally begin old names; and those for land commonly end them.

To this I may add, that generally other endings of names for *region, territory, land, &c.* will be synonymes of these terms. Thus *Arron* and *Arria* are two names for the same island, in which *En* in the first, means the same as *Is* in the second, *land, territory, or region*. Thus also in *Albania* and *Espirus*, the endings *Is* and *Us* are the same; and by proceeding in this way, the reader will discover the significations of the endings in old names. It should here be observed, that of these, some are considered merely as endings of words to which they are annexed. But the reader will judge for himself, whether an ending should or should not be suppressed in translation.—The ending in *En* often means land, and it is varied to *In, An, On, and Un*; and these take prefixes, in *Ten, Tin, Tan, Ton, and Tan*. In *Ponius*, or *Eannus*, the *Us* means the region of the water.

It is of great consequence in rendering of old names, that we should be enabled to comprehend their monosyllabic words; and even in some cases their letters. We have no books in any language which refer rightly to the significations of old names; and it is often from the words themselves, and from their synonymes, analysed, that we can obtain their meanings. A vocabulary then of their parts, together with rules for the construction of names, would be a useful addition to our libraries.—I must not omit here to mention, that these endings I have very recently considered: Their imports must not therefore be looked for in the following sheets, where, perhaps, they have been, in a few instances, misunderstood.

From what I have shewn in this book, it is demonstrable, that old names are composed of monosyllabic words. Roots begin chiefly with vowels, and end with consonants; unless they are single vowels. The prefixes to roots are consonants

which must be understood, as well as the *prefixes*. The changes which take place in roots should be well considered. These particulars being comprehended, the reader will form a proper judgment of his appellations; and with the help of roots of words, which he will find in the Gaelic and other languages, he will be enabled to translate the syllables of compound terms.

But let me advise you, reader, not to consider any term wrongly rendered, nor to account it rightly understood, before you have examined its bearings, and the senses which it may convey. I have seen many attempts to convey the imports of old names, many criticisms on particular spellings of these old words, and many endeavours to settle their orthography: But, alas! weak indeed have been the criticisms, and feeble all the attempts.

Let us take *Ad*, water, and find how it is varied. *Ad* is changed in old names to *At*; and *At* to *As*.

<i>Ad</i> , as water	$\left\{ \begin{array}{l} Ad \\ Ed \\ Id \\ Od \\ Ud \end{array} \right.$	<i>At</i> , as water	$\left\{ \begin{array}{l} At \\ Et \\ It \\ Ot \\ Ut \end{array} \right.$	<i>As</i> , as water	$\left\{ \begin{array}{l} As \\ Es \\ Is \\ Os \\ Us \end{array} \right.$
changes also		changes to		changes to	
to					

And hence *Iland* may imply *water land*, and be rightly written. Hence also the Welsh *Ynys*, the Cornish *Ennis*.

As, water, will vary to *Eu*, to *Iu*, *Ou*, and *Uu*, and all these will be found in the formation of words for the features of nature — *Av*, changed to *As*, will also change to the same syllables as in the table of *At* or *Is*. Hence then the Gaelic *Oilean* and *Eilean*, an island: And hence *Iland* may be written *Iland* or *Iland*; or as by the Irish, *Eilean*.

But let us suppose that *Iland* means an head, that *Aighe* is *head*, and that this may be pronounced *Ighe* or *I*: *Iland* may then be written *I*, as in the Gaelic, or *Ey* as in the *Icelandic*.

Let us again suppose that *I*, in island, comes from *Ais*, an head. *Ai* was formerly pronounced as *E*, and often as *I*; and hence *I* may be *head*, and *Iland* the *head-land*. So that *Iland* may mean a *head-land*, from its lying above the level of the sea; or *water land*, from its being inclosed by water.

Further, *Is* may be a diminutive; and, like *I*, may sometimes form a diminutive noun; thus *Inis* may mean the *little land*, and the same as *Landy* or *Lundy*, in *Lundy Island*. *Ictis* may also imply the same.

The spelling will often be found varied in old proper names, and yet the words may be equally proper. *In common words of a written language a particular standard is adopted for the orthography, from which, except in wrong cases, there is no reason to depart:* But for multiplying the proper names of the features of nature, the ancients formed synonymous words, from differing assemblages of letters; and from thence they derived a variety of proper appellations, great enough to give particular designations to the names of all the hills, vallies, plains, seas, rivers, streams, &c. of any country. Denominations thus multiplied and varied, will naturally in many instances be difficult; and in some be uncertain. Few, however, are the difficulties, which may not be surmounted, or the uncertainties which may not be cleared from obscurity. Time, patient research, and a good judgment, will overcome all obstacles.

It is very remarkable that men acquainted with the *Latin*, *Greek*, *Hebrew*, and other languages, should be ignorant of the terms *Latin*, *Greek*, *Hebrew*, *Irish*, *British*, *French*, *Italian*, *Prussian*, *Russian*, *Roman*, *German*, *Hungarian*, *Chaldaic*, *Slavonic*, *Teutonic*, &c.—I have given my reader an account of *Greek* and *Hebrew*, and have mentioned all the rest of these terms except *Latin*. We find the word *Latus*, a wide territory, has in its root *At*, which may imply water; and as *L*, like *C* or *R*, is a prefix to large bodies of this element; so here the sea or the water may be denoted by this word, and it may mean the *water, side*, or *water border territory*. *LATINUS*, as *In* is land, may mean *the side land territory*, and *LATIN*, the side or border land: But *L* is often written for *R*, which may mean *border*, *At* is water; and hence *Latinus* may imply the *water border land territory*; and *Latin*, the *water border land*. But this, which is the only explanation I shall offer, I wish my reader not implicitly to believe; but endeavour to find a more applicable one. In the interim our

books help me to finish this article. The *Latini* are by mythologists derived from "*Latinus*, the son of *Faunus*, King of Latium, who espoused his daughter *Lavinia* to *Æneas*, whom his wife *Amata* had designed for *Turnus*, King of the Rutulians, which was the ground of the war between *Æneas* and *Turnus*." From whence this *Latinus* had his name, is, however, omitted in mythology; but it adds, "that if it came not from *Latinus*, it came from "*Lateo* to conceal, because *Saturn* concealed himself at Latium from the resentment of Jupiter his son."

TAR, TOR, TARIT, TAURUS, &c.

Mr. B. supposes, "That the *tors* and *land marks* for seamen were *temples*. That *Tar*, *Tor*, and *Tarit* signified both hill and tower. That they were often compounded and styled *Toris*, or *Fire-towers*, on account of the light which they exhibited, and the fires which they preserved in them. Hence, says he, the *Turris* of the Romans, and the *Turis* or *Turris*, &c. of the Greeks. The latter when the word *Tor* occurred in ancient history, changed it to *Taurus*, a bull, &c."

"We sometimes meet, he also says, with sacred towers which were really denominated *Tauri*, from the worship of the mystic bull, the same as *Apis*."

I have shewn that *Ap*, *Op*, or *Up*, may be *head*; and as *Is* is a diminutive, *Apis* may mean, in the names of places, LITTLE HEAD, and the same as TORIS.—*Tar*, or *Tor*, in old names, may be derived from *A*, an head, pronounced *Au*: This changes to *Ar* and *Or*, and with *T* prefixed, *Tar* or *Tor* in the Celtic and other languages is *tower*, *beap*, or *pile*: But if *Tar* or *Tor* mean thus, *Tarit* or *Taris* will not: for the endings *Is* and *It* are diminutives; and *Tarit* or *Torit*; or *Taris* or *Toris* will imply *the little tower*, or *little head*: And in our names *Taris* or *Toris* will not mean *the fire tower*.—The *Turris* of the Romans, like our *Turret*, or *Turrit*, was *the little tower*, or *the little head*; and the *Turis* or *Turris* of the Greeks, the same.

That the Greeks changed *Tor*, a tower, in history, to *Taurus*, a bull, I might doubt; as I may that these towers were named *Tauri*, from the worship of the mystic bull.—In old names, the change of *Tori* to *Tauri* might be often made; but I should avoid rendering it as does Mr. B. for fear that I should exhibit my bulls, instead of a rational translation of an ancient name.

JEBUS.

I have now given the imports of *Jerusalem*, *Anak*, *Phoenicia*, *Palestine*, *Philistia*, the *Levant*, *Ascalon*, *Asbdod*, *Crete*, *Cyprus*, and other names. Tho' *Jerusalem* meant the hill's city, it was a place of safety for the ark of God. Peace within its walls was promised to it; and it was from hence considered as the place or inheritance of peace.

The *Anakim* were partly tall men; so are the *Patagonians*. We call a tall man a Patagonian; and in this way were the *Anakim* reckoned giants.—When we have not visited our friends for some time, we are called strangers. Nations in former times seldom met, except to war with each other, and then they met as strangers; and hence the Philistines were so called. Many seeming contradictions are easily reconciled; and many peculiar significations of words may be rendered consistent: But we constantly mistake their allusions.

Herodotus lived 484 years before Christ. He visited places of which he gives accounts; but he understood not their names: Before his days to the flood, there had passed nearly 2000 years; during which time the world had not been only peopled and named; but the names, it seems, had been forgotten as to their significations. In a few years, comparatively speaking, *situations* are not remembered. The site of *Herculaneum* was perhaps unknown within 1000 years of its overthrow. We may suppose the names of places to be soon forgotten; and find that even to *Moses*, who lived 900 years after the flood, the signification of these names might not

possibly have been so familiar as generally imagined. Moses knew, however, names of places, better than we know them, and called them accordingly.—The writers of scriptures, from his time, were less acquainted with these appellations.—But in late times, when we recognise nothing of them, nor of the names of men, derived from their sources, we have imagined (as the easiest way to get rid of difficulties) that men *always* gave denominations to nations; and in this way do we often oppose assertions to reason and common sense.

In this way too, perhaps, it is stated that *Jerusalem* was called *Jebus*, from *Jebus*, the son of *Canaan*. I deny not that *Jebus*, the son of *Canaan*, was the father of the *Jebusites*.—But from whence had *Jebus* this name?—It is not enough to tell me from whence a word comes, without I have the term from whence it came explained.—*Jebus* may be written *Gebus*; and *Geb*, we know, means hill or head in the *Gebenna Mons*. And *Geba* or *Geb*, means an hill in the Hebrew.—I have proved that *I* sometimes means, as a prefix, *head*; and that *G* implies the same in our old names. Hence then *JEBUS* or *GEBUS*, as *Us* is region or territory, means *the hill region*. *SALEM*, from *Sal*, an hill, and either *En* or *Em* would mean the same. To accommodate myself to the Hebrew, I supposed *Em* a plural ending; but, to plural endings I needed not to have resorted, for *Em* may here mean land or territory, and so include the hills of *Jerusalem* in its import.

Jebus then took the name *Salem*, because it was a synonymous name, in the same manner as *Arabia* was called *Ethiopia* in the scriptures. The mere change of one synonymous name for another, proves nothing in favor of the common rendering of *Jerusalem*. *Jericho* will be easily given up in its common explanation, because it tells so silly a story. The same may be said of other names. To *Jerusalem* I have given the common signification; but its original and literal sense is as I first asserted.

The ancient names of places have been too long unknown in their significations, and the fables attached to them have arisen from our ignorance. Let us select a few around *Constantinople*. We have approximated to every thing in heaven

and earth, but never have attended to the names of our residences, and to the great features of their neighbourhood.—*Pontus* is unknown in its original signification; it is said to mean *the sea*. Let us grant this; but let us analyse *Euxin*.—*Eux*, which is *water*, here means *the sea*, *In* is a diminutive; and *Euxin* means *the little sea*. *Pontus Euxinus* will therefore mean *the sea, little sea region, or the sea little sea*.—But *Pont* comes from *An* or *On*, applied as *water*, and with *P* prefixed, which implies *head*, it meant originally *the water head*, and the same as our word *Pond*. The letter *T* like *D* in *Pond*, is added to strengthen the sound: *Pont Euxin* then meant, not, originally, *the sea little sea*, but *the little sea head*; and *Pont* meant no more *the sea*, than does our word *Pond*.—But the word *Euxinus*, was said to be written *Axeinos*, and this word is rendered by authors *inhospitable*, on account, they assert, of the inhospitality of its early surrounding inhabitants.—But when commerce softened their savage manners, this is said to have been called *Euxinus*, which they render *hospitable*. *Axeinus*, like *Euxinus*, may, however, come from *Ax*, *water*, here *the sea*, and *En*, a diminutive. But my reader, to whom I leave this silly story, may better explain these *hospitable* and *inhospitable waters*.

This sea is said to be called, by way of *eminence*, *PONTUS*; but as the word *EUXINUS*, *little sea region*, agrees not with a sea, deserving such an epithet, I must leave this also to my reader for a better explanation.

We next come to the words *Black Sea*, the colour of which authors cannot account for, because, say they, the water is very clear.—Give me leave here to explain the etymology. The word *Blaighe*, a *HEAD*, is a translation of *Pont*; and is often written and pronounced as, and, strange to tell, is constantly mistaken for the adjective *black*.

The *Bosphorus*, or *Bosporus*, now opens its mouth, and here the passage is so narrow, that an *Ox*, say learned men, can swim across? And they state, that from *Bos*, an ox, it takes its name. But *Os* is mouth, and *Bus* and *Bos* is the same. *Bos*, or the mouth, now *Bosa*, lies on the mouth of a river of the same name in Sardinia. We have in Lincolnshire, *Boston*,

which means the mouth land. *Bos* then in this name, means not an *ox*, tho' it hath in this sense produced a *bull*.—*Por* is proved in this treatise to mean port; and the *Portmouth*, region or water, is a translation of *Bosporus*.

It is always with regret that I am obliged to disagree with authors; but I have continually to encounter some famous old story.

In describing a Derbyshire ram, the owner affirmed, that its tail was 100 yards long. His friend expressed disbelief, and he reduced it 10 yards. Again disbelief was expressed, and another 10 yards was taken from the measure. Disbelief continued, and the tail was in story reduced by its owner to 10 yards. When a man acquires the habit of doubting, he disbelieves every thing, he shakes his head at every thing, and so this friend shook his head to 10 yards.—The owner had now only 10 yards to spare, and he could not resist asking his friend, whether he thought his ram had no tail?—In mythology the story must always be ample.—Ten yards for a tail is a trifle.

We proceed to *BYZANTIUM*, accounted the finest situation of the world. It is stated to have been first called *Cbrysokerus*, or horn of gold. This horn grew rapidly, and was afterwards called *Acropolis*; *Byzis*, *Byfas*, *Bysantes*, or *Bysanta*, (for authors are not exact in spelling) carrying thither a colony of *Megareans*, called it by his own name *Byzantium*.—Now it generally happens, that the *invention* of the ancients, and the *belief* of the moderns, rests wholly on story telling.—And who, at this day, will dispute the history of *Byzis* and his *Megareans*?—We may, however, be allowed to shew its improbability. The word *By* then is habitation. *Zant*, *Sant*. *Cant*, is corner or head, as in *Cantium*; and the features of *Byzantium*, as a corner or head, is perfectly described in this name, without the assistance of *Byzis* and his *Megareans*.

We have now the *PROPONTIS* to consider. *Propontis* is so called by *Suidas*, "because it lies, he says, BEFORE the *Pontus*." But the *Pontus* may also be said to lie BEFORE the *Propontis*.—*Pro* is here supposed to mean *before*; and this interpretation being found in a *Lexicon*, eminently satisfies us.

But what *before* has to do with the name of a sea, nothing but one of Suidas', Plato's, or Plutarch's etymological dreams can unriddle.—*Pro* in this word must be a substantive. *Pro-connesus* is also called *Pre-connesus*. *Pre* is commonly changed to *Bre*, and both mean *bead*.

The city of *Constantinople* stands on a promontory or head, running into this sea, formed by ridges of hill land. It is well described by *Peter Gyllius*. I have shewn that *Whit*, or *White*, means *ridge*, in *Whitestone* and other places. *The white sea*, or *the ridge sea* then, may imply the sea which lies on the border of this *bead-land*, or *ridge-land*.

Having shewn what the *Black Sea*, and the *White Sea* mean, I will just hint, that *Rad*, a road, is sometimes changed to *Red*: We have many *Red Fords*, which mean *road fords*. The *Red Sea* will therefore mean the *road sea*, or the *sea road*. Narrow seas were often named sea roads. The lands on both sides of the British Channel were anciently called the *road lands*. Thus easy is it to approximate to truth: But *fancy* has led all our learned authors strangely astray, even in this easy word. I shall soon speak of the *Caspian Sea*.

We now reach the *Hellepont*, “Every one knows, says a grave author, who knows Greek, that this signifies the sea of *Helle*.”—It is with some dissatisfaction that I cannot agree with authors, even in this Greek explanation. I could wish that we agreed in one at least; but if I am denied this consolation, I must proceed, however beset by the frowns of etymologists, with my reader only. We have *Ulster*, or the lake land, which takes its name from the lake around which it lies. We have also *Ulles-water*, another large lake. *Ul* is derived from *Av*, water, varied to *Au*, *Al*, and *Ul*: *Ul* varies to *El*, in *Elles-mere*, and in the names of other lakes. *Elles* aspirated becomes *Helles*, and *Pont* is esteemed *the sea*, or *the bead*. *The sea lake*, or *the bead lake*, may therefore be the signification of this name. It is very remarkable that *El* should be the pronunciation of the letter *L*, and that this letter should be the initial of *Lough*, *Lake*, *Li*, the sea, of *Lia*, water, &c.

I pretend not to enquire into all the old names of these seas, and of the world: From the commonly received imports of those already analysed, we infer that other denominations have been misunderstood. Let us, however, attend to another district of still more celebrity; let us examine its appellations, consider their usual expositions, and estimate their real significations.

It is a common practice of etymologists to derive one word from another, and to explain neither: *Egypte* is thus derived from *Coptus*, and *Coptus* is unexplained. Synonymous names of places were generally derived from one another, and each from the features of the lands. I shall begin with the *Delta*. "This was considered by some old geographers, as properly *Egypte*, and it is said by the natives to have been, before the time of Joseph, nothing but a standing pool, till that patriarch by cutting canals, and particularly the great one, which reaches from the Nile to the *Moeris*, drained it of the water; and clearing it of the rushes and marshy weeds, rendered it fit for tillage." It is now the most fertile part of the kingdom.—This formerly inundated land, then, like the land adjoining to *Delgovicia*, is partly named from the word *Del*, as in this last word, and as *Del* in *Deluge*, which means the (huge or) great inundation. *Te* is land, *Ta* the same, or lands; and the inundation or marsh lands is the import of *Delta*.—The Coptic *Dalda* took name, I imagine, as a hieroglyphick, from this land; and the Greek *Delta* was borrowed from the Coptic. The reader may compare these letters. The first is more emblematic of this land than the last: But the story of the Greek *Delta* giving name to this land, is too silly to deserve a serious refutation.

The word *Mare* is the sea. It is derived from *Av*, the sea or water, changed to *Au* and *Ar*; and *Mar* (as *P*, *B*, and *M*, imply head, and here confluence), will mean the head or high water, the water head, the water confluence, or the sea.—But *Mare* may, from its ending with the syllable *E*, mean the little sea, unless by *Mare*, *Mar* only be understood. In like manner *Is* or *Es*, in *Ispana*, *Hispana*, or *Espana*, means the sea or water; and with the same prefix *M*, *Mis* may im-

ply *the water head*.—The word *Ir* is land, and *Misir* may mean *the water-head land*: Or it may imply, *perhaps, the high water, or drowned land*.—At present this country is called *Elkebet*, or the drowned land.

The word *Oiche*, water, varies to *Aiche*, *Aighe*, and *Aige*, in *Aigein*, which by Gaelic writers is the sea or ocean. But the ending *In* is a diminutive, and the word must imply *the little sea*. *Aige-AN*, as *An* in endings is also a diminutive, means the same. The *Euxin* has the word Sea added, as tho' it were an adjective; but *Euxin* also means *the little sea*. *AEG*, in *Egypte*, therefore may imply *the sea*. *Ægypte* lies at the heads of the Mediterranean and Red Seas. *A*, an head, pronounced *Au*, changes to *Av*, to *Ab*, *Ap*, *Op*, *Up*, and *Yp* or *Ip* in names. *Europe* in Gaelic is *Oirip*, and many other instances of such changes might we bring. The letter *T* belongs to the ending *Te*, or *Tia*, which means *land*. *Ægypte*, or *Egyptia*, then means *the sea-head land*, and is a synonyme of *Misir*.

There are several roots for water and land, and from their variations, the same words sometimes mean both. In the tables for region or territory, you have several words which refer to either, and hence some uncertainty arises in names where you have no translations. Water and land also are parts of a region, or territory; and the people sometimes called their stream, as well as their land, by the same name: Hence more uncertainty arises, which was adjusted by the ancient inhabitants, perhaps, from pronouncing the same word in a different manner. But we have at present lost their distinguishing key, which can only be restored, by industry and time.

I have said that *Æg*, in *Ægypte*, may mean the sea, and am well-founded in the assertion.—From not understanding the terms for water or for land, nor knowing the ancient mode of bestowing names, authors have supposed that *Æe*, in *Ægypte*, means territory or land; but the word *Egyptian* decides against them, without their knowing it: For from *Ægyptian* we find the country was called *Ægyptia*, or *Ægypte*; and we know that *Tia*, or *Te*, is territory, country,

or land: *Æ* then, as an initial, was not also territory, as these authors supposed. *Æ* might indeed have been considered with more reason *water*, or *the sea*: For in these names, terms for water, generally, where water is concerned, begin the appellations; and the terms for land nearly *always* end them. But I shall further shew that *Æg*, is the first word in *Ægypte*.

Ægypte has been supposed to be derived from *Copte*; and many are the dissertations on these words, to shew them equivalent. *Ægypte* is, however, a name for this land, and *Copte* is another for the same territory. I have shewn what *Ægypte* means.—*Av*, the sea or water, changes to *Ab*, to *Ap*, and *Op*. *Op* then may be the water or the sea. *C* is *Col* or head, and *Te* is land or territory, and *C-op-te* is *the sea bead territory*, and the same as *Ægypte*.—But as *Ai* is territory, and *C* means inclosure, *Cai* means either *an house*, or *inclosed territory*: Thus also *Copte* may mean *the inclosed sea territory*, as well as *the sea-bead territory*. I have shewn that *Op* and *Ip*, or *Yp*, may mean the same: In like manner in *Gyp*,—*Yp*, when derived from *Av*, may mean water, or sea, and the same as *Op*; and as *G* implies *bead*, and is the same as *C* soft,—*Gyp*, or *Gip*, and *Cop*, will mean the same, and each will imply *bead*. *Gips* will then be *the sea-beads*; and with the diminutive *I* or *Y* we have *Gipsy*; and from hence, reader, was the word *Gipsy* very naturally and easily derived.

Our dictionaries state, that *Gipsy* is corrupted from *Egyptian*; but this, which is the best account of the word, is untrue: for *Gypsy* is as just for an inhabitant of Egypte, as *Irish* for an Irishman, *English* for an Englishman, or *British* for a Briton.

It was the practice of early etymologists to form diminutive names for the people, from a part of the name of their territory; and some have foolishly called the country by such name. Thus *Erin*, *Irin*, or *Ireland*, which is a contraction of *Hibernia*, or more correctly of *Hib-erin ia*, is called by *Diodorus Siculus*, *IRI* and *IRIS*. But these last, pronounced *Iry* and *Irisb*, are only adjectives for the people. In like manner *Gips*, or the heads, formed *Gipsy*. We have a quart,

book from the German, of 225 pages, on the *Gipsies*.—It is our fate sometimes to write much, and to prove *nothing*. In *Portus Iccius*, or *Portus Ittius*, the *diminutives* *Ic* and *It* were unknown. In *Calais*—*CALA* was unknown to mean a *port*, nor was *Is* understood to be a *diminutive*.—We have learned books, and long dissertations written on these terms, to discover from whence *Cæsar* came; or where *Portus Iccius* lay. But these too prove that commentators can write long, learned, and circumstantial accounts upon *nothing*.

On the *Gipsies*, the author of the above long dissertation says, that “an explanation of their origin hath been a perfect philosopher’s stone. For two hundred years past, he continues, people have been anxious to discover who these guests were. One author found their country in *Zeugitana*. Another took Alexander’s sword to find it.” But this author travelled not to *Zeugitana* to establish the etymon, nor had he the luck to find Alexander’s sword to obtain the secret.

This land was formerly called *Cbemia*, or the head border territory; and now by the Coptes, *Cbemi*, or the heads border. I must not omit the names *Ham* and *Amon*, as these are generally referred to *Ham*, the son of Noah, and to *Jupiter Amon*. That Egypte was border land we all know; but the story of *Ham*, the son of Noah, or *Jupiter Amon*, giving it name, will scarcely bear an examination, nor do I believe that the sacred writings, when rightly expounded, help out such an assumption.

Sail wherever I may, steering wrongly is the order of the day. We have touched at Egypt, and now take our departure for Ethiopia.

“*ATH*, says Mr. Bryant, was a sacred title, as I have shewn, and I imagine that this dissertation did not barely relate to the serpentine deity; but contained accounts of his votaries, the *Opbitæ*, the principal of which were the sons of Chus. The worship of the serpent began among them, and they were from thence denominated Ethiopians, which the Greeks rendered *Αἰθίοπες*. It was a name which they did not receive from their complexion, as has been commonly furnished; for the branch of Phut, and the *Lubim* were probably

of a deeper die; but they were so called from *Atb-ope*, and *Atb-opsis*, the God which they worshipped. This may be proved from Pliny. He says that the country of Ethiopia (and consequently the people) had the name of *Etbiop* from a personage who was a deity—*Ab Etbiope Vulcani filio*. The Ethiopes brought these rites into Greece; and called the island where they first established them *Ellopiæ solis Serpentis Insula*. It was the same as *Eubœa*, a name of like purport, in which island was a region named *Æthiopium*. *Eubœa* is properly *Oûb-aia*, and signifies the Serpent Island."—Thus far Mr. B.; but the word *Aigbe* hath been found to mean the sea. The letter *G* constantly changes to *T*, as I have largely shewn in *Ragæ* and *Ratæ*. *Ægb* then the sea, in *Ægypte*, will change to *Ætb*, in *Æthiopia*: And *Ætbi* will mean the little sea. *Ægypt* lay on the heads of two seas, and on the Nile. *Æthiopia* lies on the Red Sea and the Nile. The river Nile is named by the natives *Tami* and *Aby*, both of which mean *the little sea*. The word *Li* is the sea; it changes to *Ri*, and to *Ni*; and *Ni-el*, or *Nile*, is the little sea, and is a synonyme of *Tamy*, of *Aby*, and of *Ætbi*.

Our distance run hath brought us to Abyssinia, in which we find that *Aby* is the same as *Ætbi*; that *Yp*, in *Egypt*, is the same as *Op*, in *Æthiopia*, and the same as *Ceann*, *Cinn*, or *Sin*,* in *Abyssinia*; and that *Abyssinia* is a translation of *Æthiopia*.

In this enquiry we have lost the worship of *the Old Serpent*, the blackness which authors have attributed to the word *Æthiopia*, and the mixture of nations which they have discovered in the name *Abyssinia*.

But we must not omit to state, that the Nile is said in mythology to come from King *Nilus*. Pliny calls the river *Syris* from *Sibor*, which is said to mean *the river of troubled waters*.

Plutarch goes more into detail on this stream than any other author. He writes thus:—"Nilus is a river in *Egypt*, that runs by the city of *Alexandria*. It was formerly called *Melas*, from *Melas* the son of *Neptune*; but afterwards it was called *Ægyptus* upon this occasion. *Ægyptus*, the son of *Vul-*

* *Cintra* is pronounced and written also *Sintra*.

can and *Leucippe*, was formerly king of the country, between whom and his own subjects happened a civil war; at that time the river *Nile* not increasing, the *Egyptians* were oppressed with famine. Upon which the oracle made answer, that the land should be again blest with plenty, if the king would sacrifice his daughter to atone the anger of the gods. Upon which the king, though greatly afflicted in his mind, gave way to the public good, and suffered his daughter to be led to the altar. But so soon as she was sacrificed, the king not able to support the burthen of his grief, threw himself into the river *Melas*, which after that was called *Ægyptus*. But then it was called *Nilus* upon this occasion.

“ *Garmathone*, queen of *Ægypt*, having lost her son *Chrysaëdoas*, while he was yet very young, with all her servants and friends most bitterly bemoaned her loss. At that time *Isis* appearing to her, she surceased her sorrow for a while, and putting on the countenance of a feigned gratitude, kindly entertained the goddess. Who willing to make a suitable return to the queen for the piety which she expressed in her reception, persuaded *Osiris* to bring back her son from the subterranean regions. Which when *Osiris* undertook to do, at the importunity of his wife, *Cerberus*, whom some call *Phoberos*, or the *Terrible*, barked so loud, that *Nilus*, *Garmathone*’s husband, struck with a sudden frenzy, threw himself into the river *Ægyptus*, which from thence was afterwards called *Nilus*.

“ In this river grows a stone, not unlike to a bean, which so soon as any dog happens to see, he ceases to bark. It also expels the evil spirit out of those that are possessed, if held to the nostrils of the party afflicted.

“ There are other stones which are found in this river, called *Kollotes*, which the swallows picking up against the time that *Nilus* overflows, build up the wall which is called the *Cbelidonian Wall*, which restrains the inundation of the water, and will not suffer the country to be injured by the fury of the flood; as *Tbrasyllus* tells us in his relation of *Ægypt*.

“ Upon this river lies the mountain *Argyllus*; so called for this reason.

“ *Jupiter* in the heat of his amorous desires, ravished away the nymph *Arge* from *Lyctum*, a city of *Crete*, and then carried her to a mountain of *Ægypt*, called *Argillus*, and there begat a son, whom he named *Dionysus*, who growing up to years of manhood, in honour of his mother, called the hill *Argillus*; and then mustering together an army of *Pans* and *Satyrs*, first conquered the *Indians*, and then subduing *Spain*, left *Pan* behind him there, the chief commander and governor of those places, who by his own name called that country *Pania*, which was afterwards by his posterity called *Spania*, as *Softbenes* relates in his *Iberian* relations.”

I fear that ancient history, like the ancient account of names, hath very often little truth for its basis.—The same men who could so credulously, so unskilfully, and so confidently give us such descriptions as the above, should not be expected to transmit *always* more credible proofs of the history of mankind. The inventions of men, we see, were incredible, their opinions guided by no reason, and their history, I fear, by little conformity in words, to the reality of its circumstances. We quote *Plutarch*, who was thus credulous, he cites others still more so; and they, perhaps, some of those who invented our mythological fables.

AFRICA, or LIBYA.

“ *Josephus* derives *Africa* from *Afer*, the *Epber*, or son of *Midian*. *Festus* the grammarian, from the privative *A* of the Greeks, with the word *Pbrice*, cold, which he renders *free from cold*. It is also said to come from *Pbaraka*, to divide, because parted from the rest of the old world; or from the Hebrew word *Apher*, dust. *Bochart* derives it from the Phœnician word *Pberic*, or *Pberuc*, an ear of corn.” The authors of the *Universal History* derive *Libya* “ from the Hebrew word *Lebabim*, *Lubim*, &c.; or from *Laab*, with which the Arabic *Lub* corresponds, which signifies *dry*, *parched*, &c.;

or rather a *dry, parched country*, &c. Such an appellation they say agrees extremely well with what the ancients have related of *Libya*."—Dr. Hyde deduces this word "from *Labi*, a lion, or rather a *yellow-flamed colour lion*, with which species of animals *Lybia* was known to abound: Or *else* from *Labab*, a flame, since the burning lands of *Libya*, by the continual reflection of a vast quantity of the solar rays, appeared at some distance to travellers like a flame."—*Africa*, the Doctor rendered from the Punic *Habarca*, *Havarca*, *Havreca*, &c. or from *Avreca*, i. e. *the Barca*, or *the country of Barca*."—*Barca*, however, is not explained by our authors; and consequently *Habarca*, *Havarca*, *Havreca*, and *Avreca*, are words which also want explanation. Either of these words might have explained *Africa*:—But the purport of neither is shewn. I will therefore give another exposition. *Africa* was always accounted one of the most difficult words which etymology had to encounter. The etymons of the ancients on this name illustrate their knowledge of this subject. The modern attempts to explain, are like those which I have already examined.

AFRICA is pronounced by the Arabs, *Afrikia*. We have shewn that *R* often means *Er* or *Ar*. *Av*, the sea, changes to *Af*; *R*, or *Er*, is border; *Ic* sometimes means land, as may be seen in *Eborac*; and *Ia* is region or territory. *Africa* then may imply *the sea border-land region*. But let us suppose *Af* as before, and *Regio*, a region, to be written by the table *Regaa*, or *Rega*; and as *G* and *C*, constantly changed, *Rega* may be written *Reca*, and changed to *Rica*. The WATER REGION may therefore be the import of AFRICA.

LIBYA was another name for this quarter of the globe; in which *Lev*, as in the *Levant*, will change to *Liv* and *Lib*; and *Ia*, or *Ya*, is region or territory.—Of *Libya* various are the fabulous expositions: But *Libya*, like *Africa*, means *the sea region, or territory*.

ASIA.

ASIA proper, says Mr. Bryant, comprehended little more than *Pbrygia*, and a part of *Lydia*, and was bounded by the *Halys*. The land was, he says, of the most inflammable soil; and there were many fiery eruptions about *Caroura*, and in *Hyrkania*. Hence, doubtless, says he, the region had the name ASIA, or *the land of fire*.

In *Hyrkania*, the *H* is an aspirate.—*Yr* is border, from what I have before shewn, *Can* is lake or head, and *Ia* is territory: And *the lake border territory* is the meaning of this name. In *Caspia*, *CAS* is *the water bead, the lake, or the sea*, and *IA*, region: And as *P*, with a word for land, means *bead territory*; *CASPIA* will imply *the lake bead territory*, and the same nearly as *HYRCANIA*; and this will include particularly, perhaps, that part near the *Caspian lake or sea*, which lay around the *Kur* or *Aras*, where the *Caspî* are said to have lived.

Learned men err, when they suppose, that all *proper* names of places come from the language of the country in which they are found; or from some ancient written language of its inhabitants. On the contrary, I may suppose, that no written language might have been used, when these names were first given; and that they are not all to be found in any one written language; but in some of the old languages, traces enough of their imports may be discovered, when we shall comprehend the mode employed in giving them.—But authors have constantly translated these *proper* names, by the *common* words of their languages, and have given them sometimes very improper, and often very ridiculous significations.

Throughout the world, the product of its soils, or the contents which composed its interior, and which have been from time to time scattered over its surface, may rationally be accounted no original parts from which it was first named.—Hence *woods and other coverings of the earth*, gave, in general, no names to its great features.—Hence such productions of nature as *volcanoes, fires, &c.* may be supposed not to have existed when nature was first named; and may be considered,

even now, as its accidental parts.—I have shewn what *Hyrkania* means: But Mr. B. says, that this name is a compound of *Urbane*, the god of fire; that he was worshipped at *Ur*, in Chaldea; and that one tribe of that nation was called *Urbani*.—To which I must observe, that *Ur* is border, and *Can*, lake; and that the *Urbani* were *the lake or water borderers*.

I must acknowledge that there is some uncertainty in old names; but they may be generally known from their monosyllabic parts, compared with their translations. In *Hyrkania* and *Urbani* there appear no difficulties.—Where every thing is unknown, it may be expected, perhaps, that all things shall be revealed.—But expectation may outrun judgment: And instead of beginning with preparatory steps, which precede those of the middle, we may rush on, without first ascertaining a path, or applying the means which should lead to the end.

The names of places have been totally misunderstood.—In Cyprus—*Cyp* would mean head, and *Rus*, wood; and the *wood head* would seemingly be the import of this name. Accordingly; it is stated by authors, who always collect good stories, that the island was anciently so overrun with its wood, that the inhabitants could not clear it, nor cultivate their ground.—I have, however, given a derivation to *Cyprus*, without considering the fable of its woods; and must now endeavour to proceed the same with the denomination of the continent in question.

Mr. B. has confined *Asia proper* to a little part of its territory. The *Galatians* are now a small inland nation; but they must formerly have possessed the whole headland. The Jews in one battle are said to have killed 120,000 of these people in the province of Babylon, from which number it follows, that they must have possessed more country than usually allotted them. Even the whole headland cannot be accounted too great a district for a people who could lose in the killed of one battle 120,000 men.—I am aware of the story of Brennus and his Gauls giving name to this district, as well as to *Galata*, a suburb of Constantinople, *from only passing through it*.—These are good stories, tho' found in the Canon of His-

tory. It has been asserted too, by St. Jerome, who derived Jerusalem from the Trinity, that the inhabitants of these parts spoke the Gaulish language several hundred years after, from the Gauls originally settling among them: But these are questionable particulars.—In GALATIA, *Gal* is head. *Ad*, water, is changed to *At*; and *Ia* is territory; and GALATIA implies *the water head territory*; and this name seems to include the whole head of Asia Minor. I have shewn that *Ad*, water, changes to *As*, and hence ASIA may imply the water border region.

But ASIA, as *the water border territory*, is a name given from the principal features of its western land, or ASIA MINOR. In time the whole quarter adopted the same denomination.—The Land of Fire is an unknown country in this portion of the globe; and therefore it cannot be its principal feature, from which only the name can be derived.

As I expect not to be precisely successful in every instance, and may not be so in this, I shall observe, that *As* in *Asia*, may come from *Ais*, an head; and so *Asia* may imply accordingly. But the word *Galatia* seems not to favor such an exposition: For *Gal* in this word is head; and *Atia* seems to imply the same as *Asia*.—The word *As* may, however, refer to head, and *At* to water; and then *Galatia* may mean as before, and ASIA, *the head territory*.

But *As*, in *Ascalon*, certainly means water. *Affyria*, which is said to come from *Asbur*, was derived from the features of this land:—It plainly implies from *As*, water, *Yr*, border, and *Ia*, territory, *the water border territory*.—The pronunciation of *S* was *Es* or *As*; and as *Escotia* became Scotland, so *Affyria* became *Syria*.—To distinguish, however, the parts of this great empire, one part dropt, and the other retained the initial *A*.—It appears, however, probable that the ancients, where the differing features happened to be balanced, often adopted the term which best suited either; and this may be a reason for their choosing *As* in *Asia*: *As* may therefore mean perhaps either *head* or *water*. But that it implies either one, or both of these, there can be no doubt.

EUROPE.

“No mortal can discover, says Herodotus, from whence the name of Europe is derived.”—“This candour, says Mr. *Ledwich*, in his History of Ireland, has not been imitated by ancients or moderns.—Plato, his contemporary, indulges in all the pruriency of imagination in his attempts at etymology; in this pursuit the sublime, the divine Plato, dwindles into the dreaming Gueffer. The *Cratylus* will ever remain a monument of his weakness. The same may be said of *Varro*, *Jerome*, and many more.”—To this list of Mr. *Ledwich* let me add, *Plutarch*, who has a treatise on rivers, hills, &c. more fanciful than can be conceived. “Undismayed, continues the ingenious Mr. L. by the failures of these eminent men, we find this study a favorite one, especially with sciolists and alphabetarian scholars; who, scarcely able to distinguish the letters of one language from another, will, by the help of vocabularies and lexicons, find out resemblances in words, and thus attempt to prove the Celtic, for instance, to be connected with the speech of every country on the globe.”

EUROPE, AFRICA, and ASIA then were unknown in signification to ancient writers. The moderns have sometimes attempted these terms: But from the mythology of the ancients, the most pleasant stories may be selected. In dividing old names, modern authors generally split the syllables of old words, supposing that it is the easiest way to teach grown children: But from this pedantic mode, we scarcely recognize the first monosyllabic words of the old world. *Europe*, for instance, is thus divided *Eu-rope*:—It should be divided, *Eur-ope*. Its erse name is *Oir-ip*, in which *Oir* is border, and from which, we find that *Eur* is the same; and that *Ip* and *Op* are both head.—In the first syllable the *E* in *Europe* seems to be used to lengthen the sound of *U*; for the word might have been written *Ure-ope*; in which *Ure*, or *Ur*, is also border.—Disputes have arisen among etymologists of what *Er* or *Ir* means in *Erin*, *Irin*, or *Hibernia*, which last I may rightly write *Hib-Erin-Ia*; and what the same *Er* implies in *Iberia*, &c. But *Ur*, *Or*, *Err*, or *Ear*, so often change to *Er* and *Ir*,

and imply border, that I know not how it was possible to mistake the primitive sense.

Mr. *Ledwich*, from *Diodorus Siculus*, writes Ireland, *IRI*, and translates it "THE GREAT ISLE." He also from ancient authors finds its name *IRIS*; in which names *I* and *Is*, in the endings, mean the same. *Iris* is derived from *Iris*; in which, as in names of the natives of other nations, such as *Swedish*, *Danish*, *Spanish*, *British*, &c. the ending *Is*, pronounced *Ish*, is a diminutive; and the word is an adjective belonging to the people, and not the name of the land. The same may be said of *Iri*.—*Ir* and *Er* then imply border, and *ERIN*, *IRIN*, or *IRELAND*, (as *In* is land) *the border land*.—In *HIBERNIA*, or *HIB-ERIN-IA*, *Ib* or *Hib*, is water or the sea, as I have shewn in *Iberia*; *Er*, or *Ir*, will imply nothing rational for the features of nature except border or head; *In* is land, and *IA*, territory. *HIBERNIA* then implies *the water border (or head) land territory*.—Should *IRI*, or *IRIS*, be still accounted an original name for the land, as Mr. *Ledwich* accounts it, either of these will mean, *THE LITTLE BORDER*.—*Land*, *isle*, or *people*, must be understood, which proves that these terms are *adjectives*.—But in no way of translating these words rightly, and in no sense of their names, can this island, which is less than Britain, be accounted or rendered "THE GREAT ISLE."

The words *Ar*, *Er*, *Ir*, *Or*, *Oir*, *Ur*, *Ure*, and *Eur*, mean border in our names; *Op* is head in various names: *Opa*, heads, or head territory. *EUROPA* then imports *the border heads of the world*, and these include the whole territory of Europe: The ancients by *Europa* are also said to have included *Africa*.—But the word *Eur*, tho' implying in the features of nature, *border*, may have in time, *by allusion*, meant *west*; and hence *Europa* might imply, not only *the border heads*, but *the western heads*, of the world.

I will conclude this with a few observations.—Old names have been unknown, and authors have accounted them beyond human comprehension to explain: They have therefore decided against every attempt to illustrate their obscure imports.—But many writers, and strange to say, even some who

have thus decided, presuming on their own abilities to resolve these unintelligible terms, have endeavoured to surmount our difficulties by giving us their expositions.—We are greatly obliged to them for stating opinions on these involved and intricate words, and for their exertions towards a solution of what they have supposed dark, and inaccessible. In their failures we feel for them, and they must excuse our attempts on the same subjects.

In our histories of Ireland, not only are their very early accounts deemed fables; but even their later narratives of the inroads of *Menapii*, *Belgæ*, *Gauls*, *Finns*, *Scythians*, and *Cumbri*, which all their historians believe and record, may principally be reckoned of mysterious authority. From the features of their lands (the chief criterions to judge from) a great part of these inhabitants I should account Irishmen!—But we are all infected, and the historians of England and Scotland have long labored under the same mania, of tracing names from supposititious intruders.—Into England whole nations of such visitors have penetrated. Every district of our island has been traversed, and searched by them; and they have all settled in lands whose appellations *exactly* suited their own names!—From the features of our districts they may, however, be proved to have been *all Britons*, who came here partly and originally in families, and many, I conceive, in patriarchical times.—But historians trace our descents otherwise, and with much less trouble, they import whole nations at once of *Menapii*, *Belgæ*, *Hedui*, *Bibroci*, *Rbemi*, &c.—Men not in the least distinguishable, from the Aborigines of the country, who took their names from our own lands.*

* It may not be amiss to observe, that thro' all revolutions in nations from invasions, the common people have in most instances, remained on the soil. An author speaking of Domesday Book, "says, the whole number of tenants, (besides bishops, abbots, priors, and churchmen, and the kings, thains, eleemosynaries, ministers, and servants,) who held all the lands in England of the Conqueror, was about 420; and all others that had any estates, held of the great tenants by mesne tenure; and each of these had a few sokemen, and an infinite number of men of slavish condition, called *Servi*, *Villani*, *Bordarii*, and *Cottarii*, under them." I have in this, and my last book, shewn that the *Menapii*, *Belgæ*, *Hedui*, *Bibroci*, *Rhemi*, and all the rest of our ancient inhabitants, derived their names directly from our own lands,

—These are particulars which have hitherto not been examined by etymologists and historians; but they are explained in this treatise, and mentioned here for the reader's information, concerning our ancient history.

ROME.

The mistress of the world has been silently passed by in the import of the name. It is from the ancients that we derive our principal information. Her descents from these are so numerous, and so similar, that we need not doubt her mythological family.—But among long ranks of given etymons, we may be at some loss in ascertaining whether they are all precisely, or not, synonymous denominations.—We are therefore obliged to consult various authorities for what may have been communicated relative to Rome by the ancients, and what may have resulted in the opinions of the world from such communications.

We have shewn that names of places exhibited a great variety in words, and we have found that men often took their names from these variations.—The scriptures reprove us for sometimes calling lands by our own names,—intimating that we do so FOOLISHLY from our shortness of life, and uncertainty of enjoying these lands: ILLOGICALLY, from our being *effects* of the earth, whilst we hereby exalt ourselves, to be *causes* in its names:—But we do not only call lands by our names; but we INAPPLICABLY look abroad for their appellations, which should always be searched for at home.

We are accordingly informed by the ancients—and the moderns report faithfully their stories—that *Roma* came from *Roma*, a woman of Troy.—OR, say these authors, from *Roma*, a daughter of *Italus*.—OR, from *Romanus*, son of *Ulysses* and *Circe*.—OR, from *Romus*, the son of *Æmatbion* or *Æmetbion*.—OR, from *Romus*, a King of the Latins.—OR, from *Romulus*, the generally supposed founder of Rome.—But from whence these derived their names, neither the ancients nor the moderns have enquired.

They say too, from *Solinus*, that *Evander* first built Rome; and that it was originally called by him *Valentia*; but they have not explained *Valentia*; nor have they compared it with *Roma*, nor with the land on which it was built.

They further state, that it was originally called *Febris*, from *Februa*, the mother of *Mars*; but they explain neither *Febris* nor *Februa*; nor do they attempt a derivation of *Mars*.

They moreover mention, that “the *Pelasgians*, having overrun the greater part of the habitable world, fixed in Rome their chief residence; and from their power and strength in arms, called it in Greek “*Πάρις*;”—But who these *Pelasgians* were, from whence their name, or how this Greek word could imply a *settlement*, they have not explained.

Rome was situated on the *Tiber*.—After several peaceable reigns, *Tiberinus* is said to have succeeded as king. but being of an hostile disposition, he undertook a war which proved fatal to him.—In a battle which he fought on the banks of this river,—which before is said to have been called *Albula*,—*Tiberinus* “was tumbled into the *Tiber*.”—“This happened, say our authors, eight years after he began to reign;” and from thence they inform us, in *Plutarch’s* own manner, that the name of this river was changed to *Tyberis*.

Mount *Palatine* was a place, on which Rome was first built.—We are informed by these writers—“That it was so called from the city *Pallanteum*.—OR from a colony which came from *Palantium*.—OR from the Latin words *Palando* and *Balatu*.—OR from *Pales*.—OR from *Palatia*, a supposed wife of *Latinus*.—OR from *Palanto* his mother.—OR from the *Palatini*, who originally inhabited this place.—OR from *Balare*, or *Palare*, the bleating of sheep.—OR from *Palantes*, wandering.—OR lastly from *Pallas*.”—“Let this be as it will, add my authors, for we cannot pretend to warrant these etymologies, it hath been the custom to give the name *Palatia*, or *Palaces*, to the houses of sovereign princes ever since the time of *Romulus*.”

From all these origins for *Rome*, for the *Tiber*, and for the *Palatine* Hill, the reader will perceive that it was labor enough

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to furnish *etymons* for these names—*too much* to explain either the *names* or the *etymons*.

Having then given the usual descents for this city, for its river, and for its hill, let us now, reader, consider *Roma*;—but first, it will be necessary to state what *R* as a prefix, and what *Om*, from its root, may imply.—The letter *R*, pronounced *Ar*, *Er*, or *Err*, may mean *border*; and from this, as well as from its name *Ruis*, it may imply a road. In the scriptures, *Ram* is put for *Aram*; and *Ramab* for *Aremab*.—*Av*, water, changes to *Au*, and this to *Ar*, as in the river *Arrow*.—*A*, an head, pronounced *Au*, changes to *Ar*, and is aspirated in *Harrow*, a parish in Middlesex.

Om may come from *Am* or *Em*, the roots of *Ham* or *Hem*, border.—Or from *Av*, water, varied to *Ov*, and changed to *Om*.—The letter *A*, in *Roma*, may be a contraction of *An*, a diminutive; it may mean head; or imply territory or land, as by the table. *Roma* then may have several significations: I will insert a few, and leave my reader to supply others from what is here given.

Independently, however, of *Roma*, the word *Av*, water, changes to *Am* in *Amnis*. It varies to *Ov*, and changes to *Om*, in the old name of a stream in Arabia Felix, now the *Lar*.—The liquids *L* and *R* are used for each other: *Li*, the sea, would become *LIAN*, *the little sea*; but it is written *RIAN*, and misunderstood by writers for *the sea*.—*L* is a prefix to *Av*, water, as shewn in the *LAVANT* and *LEVANT*, which mean *the removeable water*.—It is a prefix to *Om*, in *Loch Lomond*, the great lake water.—To *Om*, in the *Loman*, the little stream.—*L* often changes to *R*, and *Loman* may be written *Roman*.—*Romano* is a town of Bergomasco, which lies on a small stream.—We have also *Romford*, the water or road ford.—*Romwick*, in Hertfordshire, the water or road border land.

The place of the water is sometimes called the road; and hence *Rem*, *Reim*, *Rbeim*, and *Ream*, are road. I have proved *Ram* to imply the same in some names, and so may *Rom* in many others.

But islands are commonly called *water beads*, *beads*, *bead-lands*, &c. from their lands lying above the level of the sea,

and the word *Ram*, in *Ram Island*, situated in *Loch Neagh*, in *Ulster*, means *the water head*. *Roma*, an island on the coast of Sleswick, (as *Aa*, or *A*, in endings is territory), will imply *the water-head territory*.—*Roma*, or *Rome*, took its name from the hill on which it was built, and the water by which it lay, and might mean the same.

It is said that *Romulus* formed the settlement of *Palatium*, because that on the foot of the Palatine Hill, the waves of the Tiber had cast him and his brother upon the shore. We may suppose that *Pal* in this word means the same as *Pal*, in *Palestine*—*the water head*;—*At* may be an augment, and *Palatium* may imply *the great water head*.

But I have shewn that *Houfe* means an *inclosed head*, or perhaps sometimes an *head*, or an *over head*.—*Pal*, from its root and prefix, may mean head.—*Et* and *It* are diminutives; *At* and *Ot* often augments.—*At* will change to *As*; and *Palat* to *Palas*, a Celtic word for *Palace*: *Palas* will therefore mean *the great head*, *the great house*, or *the palace*. In *Palatium* the ending *Ium* or *Um* may imply land; and *PALATIUM*, *the great head land*, *the great house land*, or *the palace land*.

It is remarkable that the *Palatine Hill*, washed by the Tiber, had pools from the overflowing of the river on its borders.—The place of the *Forum* was a part of a pool, or marsh; so that the situation of this hill has been accounted an insular one.

Rome is in Gaelic *Roimb*.—*Amb*, water, or the sea, may be varied to *Omb*, and to *Oimb*; and with *R* prefixed, *Rome* may mean *the water head*; or *the water city*.

In the 2d of Samuel, 12 and 27, *Joab* says, "I have fought against *Rabbah*, and have taken *the city of waters*." "Now, therefore, continues he to David, gather the rest of the people together, and encamp against the city, and take it, lest I take the city, and it be called after my name."

"*Rabbah*, is said in Calmet to mean *great or powerful*; *contentious or disputative*." In Dodd's Bible, *Rabbah* is said to have been "a royal, a large, and a populous city, watered, and in some measure encompassed by the river *Jabbok*.*" It

* It is not certainly known, according to some good writers, whether this town took its name from a river, or from its spring heads.

had its name from its grandeur, being derived from an Hebrew word signifying to *increase* and *grow great*; and was now in the height of its glory. As the *city of waters*, if it has any meaning, it must mean *Rabbab* only.—Houbigant very properly translates after Josephus, and *I have intercepted, or cut off the waters from it*, which gives a good reason for Joab's message, as it was not probable that the city, in this case, should hold out long."

Our unskilfulness is unknown, before the reason of things confutes its positions. In the above, a word has been misunderstood, and this has occasioned the wrong interpretation of Joab's message, and many conjectural, extended, and indeterminate commentaries on its import.

Rabbab comes from *Av*, water, changed to *Ab*, as in the *Abus*.—*R* or *Ar*, in *Rabbab*, or, as it is otherwise spelt, *Ara-bab*, comes from *A* or *Au*, an head, changed to *Ar*; or from *Ar* or *Or*, border.—Terms for *heads*, are sometimes words for *boufes*; and words for *boufes*, are at other times names for *towns* or *cities*.—From the root *Aigbe*, an *head*, with *B* as a prefix, we have *Bigbe* or *Bigb*, which means an *bill* or *head*, or an *boufe*: It is often written and pronounced *By*.—In *Tenbigb*, or *Tenby*, it means a town: In *Byzantium*, a city.

Rabbab, or rather, perhaps, its plural *Rabatba*, as written by Josephus, may mean *the city of waters*:—But, instead of Joab's having taken "*the city of waters*, he had fought against *Rabbab*, and had taken *the border, spring, or head of its waters*.—The word in Hebrew is *Oir*, which is in that language rendered *a city*; but *Joab* did not intend it so to be understood. In Hebrew Lexicons we seem to have lost the application of this word in the features of nature, where it means *border* or *head*. This meaning is retained in the Gaelic, in which *Ar* or *Or*, border or head, is varied to *Oir*: In like manner *Amb* or *Omb*, is varied in the same language to *Oimb*, in the word *Roimb*, as before stated,

In my former work, I have given a derivation of the *Tiber*: It implies *the border stream*; and was a boundary one between *Etruria*, and its opposite neighbourhood.

In considering the above, I had forgotten the reputed founder of Rome—*Romulus*.—*Rom* has been explained. The word *Or* or *Ur*, border, changes to *Ol* and *Ul*: Hence *Tybur*, an old city, is become *Tivoli*. *Us* is an ending, which here denotes an individual, and *Romulus* may imply *the water-bead border man*: or *the border water-bead man*.—But as *Ol* or *Ul*, may from *Ol*, great, be rendered great or chief, *Romulus* may have implied *the water-bead chief*.—*Roma* then, and *Romulus*, took their names from the *Tiber* and the *Palatine Hill*; and not from the reveries of ancient and modern writers.

ELBA.

The Isle of *Elba* now particularly interests the world from the Being who inhabits it: Just at the time of closing my introduction, Monf. Thiebaut's Description of this little land has reached me: Nothing can better shew the present state of the etymology of old names, nor better exhibit the parade usually displayed by learned men on their imports.—Where every thing is unknown, we ought to expect many failures in expositions; but these should not prevent us from approximating to truth. Monf. T. who seems to be in other respects a learned and intelligent writer, employs the second section of his book in examining the names of this island.—I shall transcribe it.

“NAMES and their ETYMOLOGY.—The Isle of *Elba* was known to the Greeks under the name of *Æthalia*. Among the Etruscans and Romans it was called *Ilua* or *Ilva*, of which the moderns have made *Elba*. This double name is the source of an interpolation which has slipped into all the editions and manuscripts of Strabo, Ptolemy, and Pliny, and also of the error of all those authors who have considered *Æthalia* and *Ilva* as two distinct islands. Pierre Victor, Junius Solin, Cluverius, and Dempster, have pointed out this mistake; but that which most clearly confirms their opinion is the existence of two MSS. (1393 and 1394) of the Philosophical

Geography of Amasius of Cappadocia, in which this interpolation does not exist.

“Many authors have amused themselves with investigating and explaining the etymology of these different names. As travels belong more to history than to romance, I shall not repeat their reveries. I will only quote the opinions which appear to me the most true, or at least the most rational.

“The name *Αἰθάλια*, or *Αἰθαλεία*, derived from the Greek root *αἶθος*, Ardor, was, as related by Diodorus, Hecataeus of Miletus, Eustathius, and Nicander, given to the Isle of Elba on account of its mines and the furnaces in which the iron was wrought.

“The Latin name *Ilva*, or *Ilva*, comes from the Greek *Γῆλα*, a forest, of which the people of Latium formed *Sylva*, by substituting the letter S for the accent, which the Etruscans pronounce without an aspirate. This appellation was bestowed upon Elba, according to my learned colleague Lanzi, from the prodigious quantity of wood which covered its mountainous soil.

“Touching on the name of Elba, the erudite Mazocchi, who thinks with Maffei, that the Etruscans were a colony from the land of Canaan and the Moabites, is of opinion that the origin of the word is Hebrew, expressing *Erva*, from the nakedness of the workmen covered with sweat and smoke, while they toiled at the foundery in melting the obdurate iron.”

Long before any iron works were here begun, this island was named *Æthalia*, from *Æth*, the sea, as in *Æthiopia*, *A* or *Au*, an head, changed to *Al*, and *Ia*, territory: And *Æthalia* meant *the sea head territory*.—The Romans dropt *Æth*, and changed *Al* to *Il*; and *Ia*, as by the table to *Ua*: *Ilua* also changed to *Ilva*, *Elva*, and *ELBA*; and meant *the head territory*.—But as *Av*, water, may by the table vary to *Au* and *Ua*; and this last be changed to *Va* or *Ba*, *ELBA* may otherwise imply *the water head*.

Neither then the *mines*, nor the *furnaces*, nor the *prodigious woods*; nor the *naked workmen*, sweating, smoaking, and toiling in *the foundery of obdurate iron*; nor even the *Canaanites*,

nor the *Moabites* of *Mazocchi*, seem to have been aware that they should one day become *etymons* for the *Isle of Elba*!—But thus have they been constituted; and to the end of time, there will not be wanting such as indulge themselves in like fanciful absurdities. Instead, then, of tracing names to their roots, settling the imports of their prefixes and postfixes, noting the variations of each part, and comparing all with synonymous words, we are forever hunting the ridiculous *jingles* of languages: *Jingles* which bear neither reference to our lands, nor relation to their features. *Jingles* which will never rationally account for our perceptions of natural objects; will always, on these subjects, invade the provinces of probability and truth, and will continually lead us into hostility against the deliberate judgment and the common sense of mankind.

I have, I conceive, ascertained the roots of these old words, from ancient known terms; and have found how they have been varied by the vowels for one another. I have too illustrated the principles of prefixes, and ascertained the imports of our consonants in these terms, by shewing, in a variety of instances, what syllables were used for them in synonymous names.—The postfixes, likewise, as well as the foregoing parts, I have explained, by referring to translations in an infinite number of other words. In no parts of these old names have I left you, reader, without giving reasons for their use, and shewing how these appellations were originally formed. In performing this task, I have taken such names as would best elucidate my subject; and here and there such as must produce a *future* examination of the topography and the history of the world.

In analyzing words, writers in some languages, whom I omit to mention, have greatly erred. What they have accounted roots only, I should reckon roots and prefixes, or roots and postfixes.—No one who has written on the subject, has understood these old names.—No one has analyzed them rightly, and yet every one attempts solutions of their imports.—The subject then of their derivations is more difficult than commonly imagined, tho' its perplexity may often be reducible by rules.

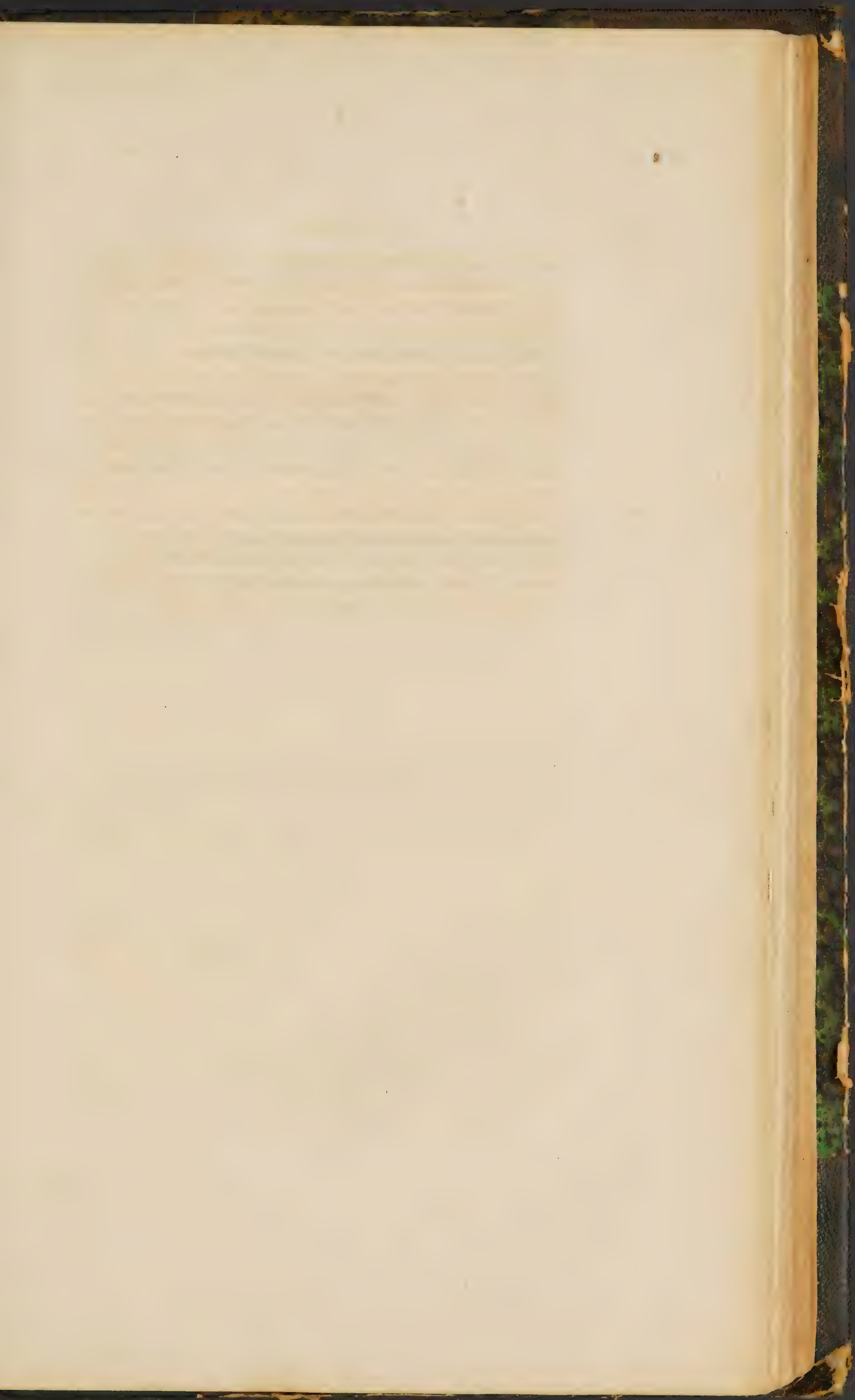
In my last, as well as in my present work, I prepared the reader to expect some errors of my own, in the application of my principles; and I here beg critics also to notice this. If writers have universally erred in these appellations (and I know not of *one* who has not), my readers must not expect me always to succeed.—Whoever may have been *generally* wrong, should consider, that the road to truth must have been a difficult track to discover.

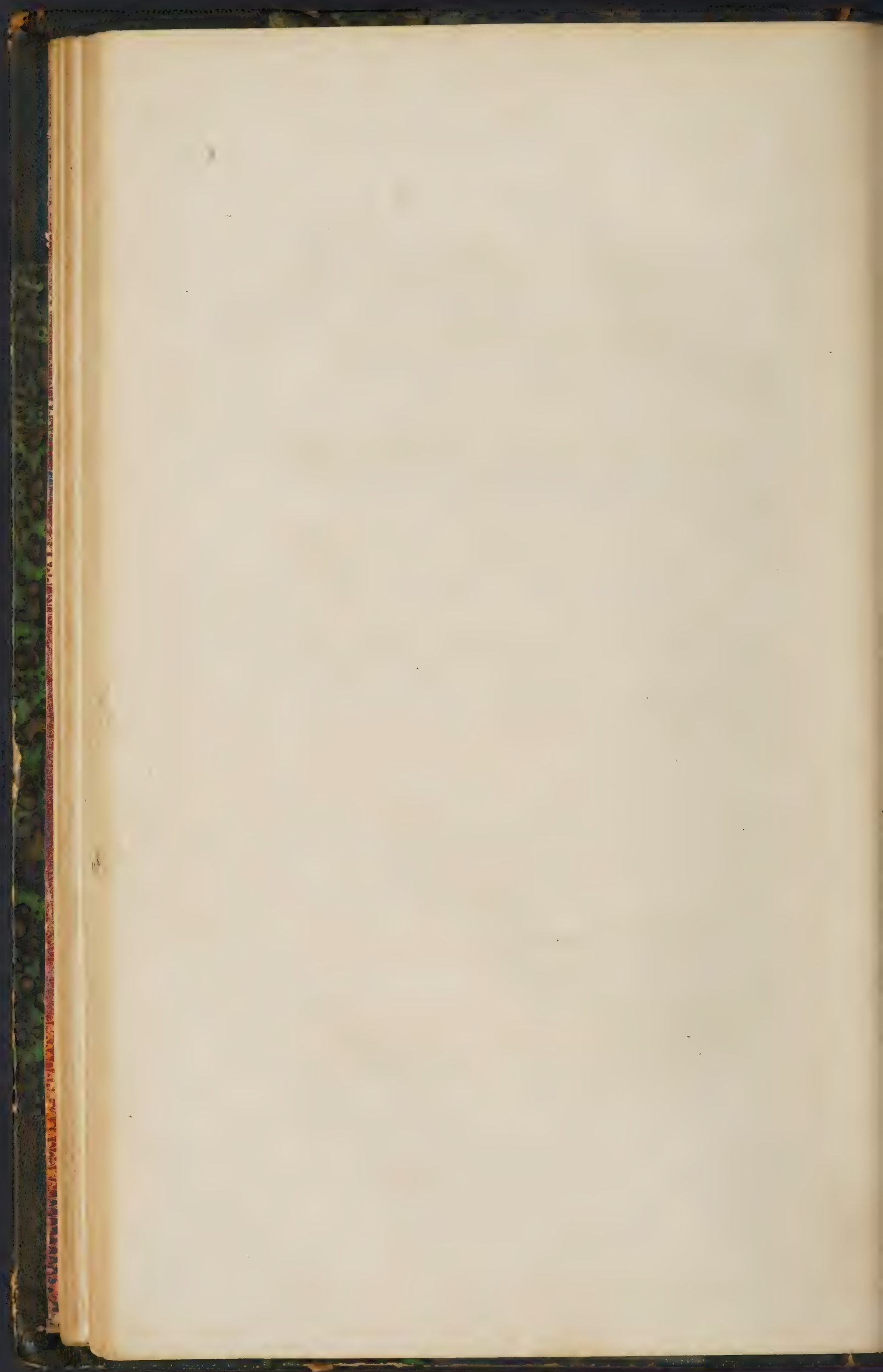
After a lapse of 2 or 3000 years, and the introduction of a system of mythological fictions, invented and produced during the reign of idolatry, and often mistaken by historians for narrated facts; it was high time to enquire how man should gradually lose his way, and become enveloped in forgetfulness and error for so many ages.

Little did I formerly conceive that the names of people, the names of their settlements, and the names of their countries, were unknown to men who had written volumes of their description and of their history.—I am often lost in wonder at the great acquirements of these men in the languages, the manners, the customs, the arts, &c. of the ancients.—Notwithstanding this—read what is said on the imports of the Celts, the Goths, the Huns, the Vandals, the Egyptians, the Ethiopians, the Amonians, the Erythreans, the Cuthites, &c. &c.: What is said of Greece and Athens, by ancient and modern writers—what of Jerusalem, and other scripture names—what of Rome, Latium, Italy, &c.—what of Germany—what of France—what of Spain—what of Europe, Asia, and Africa.—To come home, read what is said of Britannia, of England, of Scotland, and of Ireland.—What, reader, is known of the names of our *counties*?—*Nothing*.—What of our names of *parishes*?—*Nothing*.—What of our own names which may happen to be derived from the features of nature?—*Nothing*.—From all these too we have names of allusion, of which we know as little.—We know neither the original import of the word *city*, nor of *town*, nor of *village*, nor of *house*.—In fine, nothing I fear of what is meant by the old names of all our surrounding objects.—We have then advanced in these names nothing beyond the ancients:—*They*

lost their imports through inattention and forgetfulness:—*We* have not recovered their meanings, thro' our negligence in proper research.—The *ancients* may be said to have learnt to forget:—The *moderns* to have forgotten to learn.

My readers must refer to a Gaelic Dictionary, for some words which I have employed as derivatives, in the foregoing and following pages.—My obligations to a gentleman or two, but particularly to one for advice, and for correcting my inaccuracies, must not be passed over without my expressing sincere thankfulness.—But I owe more to men who comprehend not the subject, and have been desirous of controverting probable, and even demonstrable, evidence, than to all other men.—These have often caused me to review my work; and lest I should be accounted scornfully regardless of their opinions, I have particularly attended to any representations which they have made, contrary to my sentiments.





A
COMMENTARY
ON
RICHARD OF CIRENCESTER,
AND
ANTONINUS's
ITINERARIES OF BRITAIN;

CONTAINING
THE USUAL EXPLANATIONS OF ITINERARY NAMES—THEIR LONG-
LOST IMPORTS—SITES OF DOUBTFUL STATIONS—PLACES OF
SUPPOSED LOST ONES—AND PROOFS OF IMAGINARY ONES.

This Work also contains,
THE COMMON EXPOSITIONS, AND THE GENUINE IMPORTS, OF
THE PRINCIPAL NAMES OF THE WORLD; REMARKS ON OUR
HISTORY AND DESCRIPTION, DEPENDING ON FICTION;

WITH
RICHARD's ORIGINAL WORK.

To which is added,
THE PRINCIPLES OF ATHEISM
PROVED TO BE UNFOUNDED.

BY G. DYER.

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THE ITINERARIES
OF
ANTONINUS, *and* RICHARD of Cirencester,
RELATING TO BRITAIN,
WITH A COMMENTARY:
TO WHICH ARE PREFIXED,
Essays on Old Celtic, Historical, & Descriptive Appellations.

PART I.

Containing ESSAYS on the ETYMOLOGIES of CELTIC
NAMES.

ESSAY I.

THE formation, imports, and uses of Celtic names, have not been comprehended for centuries: They have been the occasion of introducing into writings a variety of fables which mankind have implicitly adopted for truths; and consequences have been drawn from them, in history and description, no better than the reveries of unsound judgment.

To correct a long list of errors in the derivation of names; to give their expositions compared with their situations, and with the ancient modes of ascertaining them, is the purpose of the present Essay.

A few general Rules for the Derivation of ancient Celtic Names of Places, whose Imports have been hitherto unknown.

Settlements were uniformly named from their features of nature; but as we are liable from measurement only, erroneously to fix stations where no claims from situations appear,

I mean to give a few rules for comparing names with local circumstances; and by calling to my aid the common mode of ascertaining them, from remains, and from measures, to establish their sites upon grounds of probability, if not of certainty.

Our first inhabitants denoted not water by a term for fire, nor a valley by a name for hill; but gave every part of nature an appropriate name. Our hills were without number, and to have given them all distinguishing names as heights seems in a first view to have been impossible: To effect this, they adopted short roots which began with vowels: To form names from these which should become proper ones, letters were prefixed; and augments and diminutives were postfixed as in the Eastern languages, and in the present Spanish and Italian. With these prepositives and postfixes, the original roots became proper names, were varied wherever necessary, and yet were easily known, from their roots, to imply Hill. In time the origin of these contrivances for forming proper names was forgotten, even by the nations who invented them, and according to Mons. Bullet in his Celtic Dictionary, their significations have been lost for ages.

The same must be remarked of the names for other features of nature, and in order to shorten appellations every syllable contained few letters, and generally denoted a word of itself.

The common features of nature are few: For the names of hills, vallies, plains, rivers, &c. with those for their sides or borders, were all the first inhabitants had to confer. They must therefore in description have been often recurring; but on account of their differing prefixes and postfixes, they occurred in various forms of words. The terms however by which they were translated into other languages were frequently alike, and men expected not, where hills, dales, plains, and rivers only were described, to find particulars, the imports of which referred not to them. A settlement named from an hill must therefore be translated an height, and the augment or diminutive, when any, shews whether it be high or great, low or little. These names were then

originally as landmarks, although they could not from their brevity, describe every particular form of the heights.

In recent times we have supposed that a settlement must have taken name from its town: But the settlement was formed and named before the town was built. The whole settlement or district was viewed, and the principal natural feature gave name to all the parts.

For more particular rules I refer to my former work, and to the directions in this treatise: But for understanding the changes of letters, and of old words, I conceive that Lhuyd's *Archæologia* is almost indispensably necessary to every etymologist.

ESSAY II.

OF THE CELTÆ AND CUMBRI.

*Derivations of particular Names, whose Imports hitherto unknown, are necessary in this Work to be understood, in order to elucidate the ancient Mode of giving Appellations to Places.**

THE following essay is of the greatest importance, towards elucidating the history of mankind: I present it, *not* without having fully compared its contents with the subject it embraces. The unsuccessful labors of the learned *of every age* on the words *Celtæ* and *Cumbri*, laid me under apprehension of failure in this investigation. But when I reflected that scarcely *one in a thousand* of the imports of old names had been rightly rendered; and that I had been successful in the explanations of names, as difficult as the appellations *Celtæ* and *Cumbri*: When I considered, *that no mystery attached to any old appellation*; that notwithstanding old terms were formed by

* This was some time since written for the Monthly Magazine, where it appeared; I have re-written that paper, altered it considerably, and added to its contents.

art, and contrived in a very early age of the world, their roots were yet to be found in Celtic dictionaries; when I reflected on these particulars, I saw no more reason for relinquishing my pursuit of these words, than there was for abandoning a great number of others, which I have explained in this and my former work, and which were equally difficult, and heretofore considered as forever lost in import.

The best author on the subject of the Celtes, says General Vallancey, is "Monf. Brigande, who, in 1762, published a small pamphlet, *addressed to the learned Academies of Europe*, under the title, *Dissertation sur les Celtes Brigantes*, printed at Breggente dans le Tirol."

The following essay is also on the Celts, *which I here dedicate TO EVERY ONE who will attend to this subject.*

The word *Celtæ* has been supposed to be a name given in the earliest ages, to the descendants of Gomer; and it hath always been understood, that this progeny peopled all Europe. The word has been supposed to imply horsemen, warriors, men of the woods, men with long hair, and with tails. It hath also been derived in mythological works from Celtus a son of Hercules and Polyphemia, and from many other inapplicable and absurd origins.

An antiquary or historian describes a people, a country, or place; but the imports of the names by which these are known, having been involved in cimmerian darkness almost from the earliest ages, have continually been mistaken or omitted. I will attempt, therefore, to dissipate this darkness. If in doing this, I can check the mania, with which fancy has infected learned men of all ages, in tracing descents, my labour will be fully compensated.

Settlements, districts, provinces, and kingdoms, were in the earliest ages of the world named from their principal features. The hill, head, or water border, in description, often reach to a great extent, within or beyond this hill, head, or water. The *Dobuni* of our own country were the stream borderers, from *Dob*, which in Gaelic signifies a stream; and *En*, varied to *Un*, border land. These were also called the *Huiccii*, from *Acha*, a mound, bank, or border, varied as in Eboracum,

and in other instances in this book, to *Acb*, *Ac*, *Ec*, and *Ic*; and this to *Uic*, *Wic*, and *Week*, which implies also border land. And some of these people lived far from the stream which gave them name. The *Cantii* inhabited land, far from the border of their head which gave them name. The Belgæ of England, from *Bel*, border, and *Ge*, land, had inhabitants which resided far from their borders. Their name was translated *Ham*, or border, by the Saxons, who never understood that they were nearer related to the Belgæ of the Continent, than any other nation of this Island. Land on the coast, often gave name to a great extent of land in the interior. Thus the head land of Portugal and Spain, which borders on the Atlantic ocean, has given name to these kingdoms. In like manner the head land of France, gave denomination to a great part of that kingdom. But head lands and hills were often described by the same terms; and the hills on the borders of kingdoms, have also given names to their border lands.

Monf. Brigande says, "That it is the universal opinion of all authors who have written on the origin of nations, that the *Celtes* were the children of Gomer. This nation from which so many others have sprung have preserved the name of their progenitor, from the most early age after the deluge down to the present day."—He acknowledges that it is easier to find an etymology for the name *Celts*, than to prove it be a true one; and he renders it from the Hebrew word *Galetha*, "THRUST OUT AT A DISTANCE, PUSHED FORWARD." The Greek and Latin, he says, offer no resource for this etymology.

But the word *Celte*, or *Celta*, is derived from *Col* or *Cal*, an head, and this changes to *Gal*, *Cel*, and *Kel*:* *Ce*, *Ge*, and *Te*, are in various instances, land: The *Celtæ* were consequently the *Headlanders*. The Etymons "*Thrust out at a distance or pushed forwards*," come as near the truth, as any terms taken from the words of our common language, and having no direct reference to the features of nature, which could

* As in Kellington and Kellerton. In *Kells Rins*, a mountainous ridge, and other places.

have been produced.—But the word *Head* or *End* here, and more particularly in the instances which follow, are so evidently meant by it, in the names of so many head lands; and its derivation from *Col*, an head, is so direct and plain, that I wonder some one had not discovered its applicability. But authors have never looked to the globe and its names for the language of nature; and taking for granted, what wanted proof, contented themselves with supposing men gave names to places, instead of places having given them these very names.

Monf. Pezron, on the Celtes, mistaking the root of *Cal*, in the name *Celtæ*, supposes it to mean an harbor or port, which signifies, he says, the same with the *Celtæ*. He is correct in the spelling of the syllable; but knows not the word, nor from whence it came. He elsewhere, however, contradicts himself, and supposes “*Celta* and *Gaul*” to imply powerful, valiant, and valorous. The Greeks he says gave the name *Galatæ* to the Gauls; but the *Celtæ*, at least a part of them, he states, were called Cimbrians and Cimmerians. The word *Cimbri*, he inapplicably derives from the Latin *Kimber*, and this from *Kimber* and *Kimper*; which from the Celtic, he translates warrior. He asserts that a very ancient colony (no one ever knew when) gave name to the Cimbric Chersonesus: But he gives no proof, except that the Celtes have been accounted Cimmerians. He adopts the absurdity that individual men gave names to nations; and he labours so much, to trace and fix Celtic colonies, without knowing who the Celts were, that you can rely on no premises which he assumes.—“From the word *Cal*, an harbor, or *Calis*, the Romans he conceives formed *Portus Iccius*, or *Portus Itius*; but he knew not (*what our own authors were, and are now also, unacquainted with*) the import of *Calis*, nor *Iccius*.* Of the first, the

* In Brome's Life of Somner is the following account of the uncertainty of this place, and this single quotation will shew my reader how little our old antiquaries knew of names, and how much we may be indebted for clearer ideas upon these subjects of antiquity, to the recovery of their imports.

“But I proceed to tell you the next labour of Mr. Somner, which was a dissertation *de Portu Iccio*. For examining the expedition of Cæsar into Britain, he found by his own account, that his first voyage

ending *Is* means *little* or *low*; and *Ic* or *It* is also an Armoric or Celtic diminutive. Hence *Calis* or *Calais* implies the little port, and *Portus Iccius* the same. What he says of *Portugal* is more reasonable, but he mistakes *Lusitania* and *Lisbon*.

The word *Head* or *End* then in the cases we have mentioned, is the translation of *Cal*, *Gal*, *Cel*, or *Kel*, and is also so of *Cal*, *Gal*, &c. in *Calcedon*, in *Galicia*, in *Galata*, a suburb of Constantinople, and in a mountain of the same name of Phocis, in *Galloway*, in *Galway*, in *Colophon*, in *Calpe*, in *Calabria*, and in *Calipolis*, now *Galipolis*.

Let us trace this name to *Iberia*, in which we shall speak of Celt *Iberia*, *Lusitania*, *Espana*, *Spain*, and *Portugal*.

SPAIN, say authors, "Was early called *Iberia*, from Mount *Caucasus*, or from the river *Iberus*; but the Ancients considered that part from the *Pyrannees* to *Calpe*, *Iberia*; and yet these authors assert that the true *Iberia* was that part called Celt-*Iberia*, named from a body of Celts settling in it, bounded by the *Iberus*." The same authors derive *Iberia* from the Hebrew word *Heber*, or the Chaldee, Syriac, or Phoenician *Ebra* or *Ibra*, which in the singular implies *passage*, in the plural, bounds or limits. It appears they state that the Phoenicians called *Spain*, *Spanija*, or *Sphanija*, from *Shapan* or *Span*, a rabbit, as it abounded with rabbits!

began from a port of the *Morini*, from whence was the shortest passage into Britain. And where he took ship the second time (which by description appears to be the same place) he expressly called *Portus Iccius*. Men of learning were not agreed in the site of this haven. Mr. *Camden* and *Ortelius*, thought it to be *Witsan*. Raimundus Marlian, and Adrian Junius, believed it the same with *Calais*. *Jac. Chiffletius* for the honor of his master the King of Spain, would have it *Mardike* in *Flanders*. But Mr. *Somner* fixes it at *Gessoriacum*, now *Bologne*; wherein he was followed by *Sanson*, &c. Of later writers, *Adrian Valesius* concludes it to be *Etaples*, nigh *Bologne*. The noble *Du-Fresne* and M. *Baudrand* restore it to *Witsan* or *Witsant*. And Mr. *Halley* conjectures it was near *Calais-Cliffs*, either *Ambleteuse* on the one side, or *Calais* on the other.* Other critics may suspend their judgment, till they see this discourse of Mr. *Somner*, which deserves to be fairly publisht. The MS. bears this title. A Discourse of *Portus Iccius*, wherein the late conceits of *Chiffletius* in his *Topographical Discourse* are examined and refuted: The judgment of *Cluverius* concerning the same port asserted and embraced, and the true site thereof more clearly demonstrated by *William Somner*."

* See Dr. *Halley* on this, in the *Philosophical Transactions*.

Of the derivation *Passage*, or *Bounds* and *Limits*, I shall omit the examination.

LUSITANIA is derived by some authors from its herbage; but generally from *Luz*, an almond; or from *Luz* and *Tani* or *Tana*, an almond and fig!

Herodotus says, that the *Cynesii* inhabited the coast on the Atlantic, and the *Celtæ* the interior.—*These are the fables concerning Spain and Portugal.*

IBERIA comes from *Av* the sea or water, changed to *Iv*, as in the *Ivel*; or to *Ib*, as in the *Ibber* or *Iber*. *Er* means border, point, end, &c.; and *Ia* territory, and this included all Spain. To this *Celt* was added. The promontory of *Galicia*, was otherwise called *Promontorium Celticum*. The word *Col* is head; it is written *Cal* and *Gal* in the instances before cited, and in this headland. *A* is often written *E*, and is called the changeable vowel. Hence then *Cal* became *Cel* or *Kel*, and meant head, hill, or end; as the end of this very headland proves. The syllable *Ic* takes a *T* in *Tic*; as *Ir* or *Ire*, land, takes a *T* in *Ceantire*, an headland. *Promontorium Celticum* is translated Cape Finisterre, or the Land's End: And *Celt* in Celticum, the head at sea, or the end at land, took its name from its situation. The *Celtici* of Spain were therefore named from this head or end; and not from a Celtic people, supposed to have given name to this country. *Galicia* comes from *Gal*, an head; *Ic*, is border land, or a diminutive; and *Ia*, territory. But to return, *Celt-Iberia* from the above is *the Water Border, Head Territory*.* It is said by all writers, that *Arragon* was Celt Iberia; but tho' this country were a part, *Arragon* is not a translation of it.

The assertion of Herodotus, that the *Cynesii* inhabited the sea coast, and the *Celtici* the interior, is without foundation. The word *Cyn* implies head, *Es* is water and here sea, and the *Cynesii* were the dwellers at the water or sea head. But we have proved that the *Celtici* were dwellers at the same water head, and therefore they were the same people.

* *Celt-Iberia* is I fear allied to *Gallia Celtica*. It can only I think be placed in dictionaries of IMPROPER names.

ESPAÑA, ISPANIA, or HISPANIA, is derived from *Is*, water, as in *Island*, (water or sea land), as in the *Isis*, or the *Ifel*. *Pan* is a variation of *Pen*, an head, as *Ham* is of *Hem*, border; so that *Espana* is a translation of *Cynes*; and the rabbits gave name to *their holes only*, and not to the kingdom.

The *Herbage* of LUSITANIA has been mistaken for the country; and the figs and almonds for the land they grow upon. Lusitania comes from *Los*, a tail or end; *Tan*, land; and *Ia*, country; and when compared to Europe, means the Land's End Territory. *Lisbon* also comes from *Los*, and describes the sea point of this settlement: The word *Bon* is a variation of *Fonn* land, or high land.

PORTUGAL comes from *Gal*, a head point or end; and *Port* (of which *Portu* in the Gaelic would be the plural) is not difficult. It may be a bank or a road; and when applied to a stream, it may be rendered the water road or port: And *Portu* may be the ports; but if so, *Portugal* will imply the Ports Head Land.

GAUL, I must now carry my colonists into France: *Gallia* comes from *Gal*, an head as before, and *Ia*, territory. In like manner *Gailia*, or *Galia*, in the Gaelic, implies an head piece; and this proves beyond a possibility of a doubt, that *Gal* in *Gallia* is head.

Authors say that it is demonstrated, next to a mathematical certainty, that this country was peopled by Gomer's posterity. From Gomer they say came the *Cumari* or *Cumbri*, which are the same as the *Celtes*: Let us examine this before we proceed.

Let *Cau*, a mountain or head (which often changes to *Cal* and *Gal*, when it takes another syllable), be changed to *Cav*, and this to *Cam*, as in the *Cambri*, and into *Cum* or *Cym*, as in the *Cumbri* or *Cymbri*: These changes will be the same in analogy with *Tau*, *Tav*, and *Tam*; words for the sea, for water, or for stream, derived from *Tamb* or *Tav*: And the syllables *Cwm* or *Cum* will in composition imply the same as *Cau*, *Cal*, or *Gal*, a head, hill, point, or end. But as *Al*, high, takes a *D* in *Dal*, a *Dale*, and *V* in *Vale*; so *Cav*, *Cam*, and *Cum* will be found often to imply a cavity or hol-

low: And thus the roots of words for *depths*, are sometimes derived from those for *heights*.

A *Combe* (often written *Cwm* and *Cum*) is a corner, a valley, or bottom, surrounded on every side except one, by a ridge of hill land. The word *Cubbar*, or *Cumar*, is corner. But instead of a raised corner or height, conceive a similar hollow: The word *Cum*, or *Combe*, will mean this hollow: The syllable *Ar* may be border land; and so may *Le* or *Tic* in *Celtica*. In Devon there is a *Combe*, which has several others terminate in it. These lands are called the *Cumari*. In like manner the word *Cel* may sometimes imply a bottom in names; and the *Celtici* and *Cumari* may be supposed the same people:—But in this we have deceived ourselves: For the common features of nature originally gave the same names to different and distant places; and the inhabitants of one were not necessarily, perhaps not likely to be, allied to the other on account of these names, nor on account of any agreement in their languages.

I have proved that the features of Spain gave name to the *Celtes* of that country. I must now speak of the *Cymbri*. The Romans expressed the word *Cumari*, by *Cumbri* or *Cimbri*. There are several headlands or corners, which are said to have taken names from the *Cumbri*. These are enumerated in our dictionaries of *proper* names; and from these I will select *Cimbria*, a part of Denmark; and which takes the name *Cimbrica Cbersonesus*.—This name is something like *Gallia Celtica* in rhetorical analogy. The point of land which gave these *Cimbri* name is *Jutland*: You can scarcely select a point of land which answers better to its old name: Its *new* name is a translation of the *old* one. *Jutland* gave name to the *Jutlanders*; and the *Cumar*, or corner land, gave name to the old *Cumari*. I will multiply no further proofs, that the particular shape and other circumstances of the lands gave names to places for the present. We know very little of the original peopling of the world. But when the first inhabitants settled in *Cambrica Cbersonesus* they became *Cimbri*, or *Jutlanders*; and were not thus called, before they fixed their residence in *Jutland*.—And I hope that fanciful English,

Scotch, and Irish Authors will examine how this conclusion is obtained.

I have shewn that the lands of Spain gave name to its inhabitants the *Celtes*, and not the inhabitants to the lands, as authors ancient and modern, from not understanding the imports of words, have supposed. I shall now prove the same of *Gaul*. I have shewn that *Gal* in *Galicia*, and *Cel*, or *Kel*, in *Celtica*, were the same. That the syllable *Ic* in *Galicia* takes a *T* in *Celtica*. The syllable *Gal*, taken singly, became by pronunciation *Gaul*; but the word *Cel* taking the letter *T* from the following syllable in *Celtica*, became *Celt*. The *Celts* and Gauls might therefore be the same men in the same kingdom. The end of the Continent was not only Spain; nor did this kingdom contain all its headlands. *Gallia* contained also much head-land; and its derivation from *Cal*, or *Gal*, a head, is as reasonably inferred from its figure, running on the N.W. and on the N. with the sea, as the land in Spain.

I have said that a part of the coast of France was considered as an end or head of the Continent; but some of this coast was low, and some added by time at the mouth of its rivers in the Netherlands. The Belgæ lived on the borders of the Rhine, and the name reached the coast. The border in the Netherlands was low, and was called *Low Land*. The land of Holland lay underneath banks, and was rendered hollow land. The word *Bel* might imply a high or a low border or mouth from its root; and from hence, or from some other names of these territories, these translations.

Gallia then came from *Gal*, an head or end, and *Ia*, territory. The *Celtæ*, *Celtici*, *Galli*, *Cumari*, or *Cumbri*, were dwellers within the dominions to which these heads or ends gave names; and the evidence that they were peopled by Gomer's posterity, tho' extremely probable, does not amount to a mathematical certainty.

Let us put *Gual* for *Gaul*, and we shall have *Guallia* or *Wallia*, which will also mean the head territory: And if so, *Wales* will imply the heads, and will be very appropriately named. Its inhabitants then, from what is before said of

Jutland, gained their name as *Welchmen*, only from possessing this country, and from no other cause.

The names Celt and Gaul being the same, it follows that the difference between the words Celtica and Gallia is *Ia* and *Ica*, or *Ic*.—We know that *Ia* means territory or land; and *Ic* means border land in various instances. It has been plainly proved that Gallia was the name of the whole country; and *Belgica*, *Celtica*, *Aquitania*, &c. were denominations of its parts. In the time of Augustus, or soon after, *Gallia* was tautologically prefixed to *Belgica*, to *Celtica*, to *Aquitania*, &c.

SPAIN has been called *Espana*, and was derived as before-mentioned. In like manner SCOTLAND was named *Escotia*, in which *Es* is water, *Cot* is hill, and *Ia* country; and *Escotia* or *Scotland* implies the water hill or high land;—The *Scoti*, the water hill or highlanders.

The inhabitants of the points of lands in Scotland were denominated PICTS. The word *Pict* is written *Pigbt*, in *Pigbt Land*, otherwise named *Pentland*, the northernmost corner of Scotland. The *H* being dropped, as in many other words, this term became *Pigt*, and by the change of *G* to *C*, was written *Pict*; hence *Pigbt Land*, was also *Pict Land*, as well as *Pent Land*. *P* is called convexity by writers on the powers of letters, as in *Pic*, *Peac*, &c.; and hence *P* prefixed to *Ic*, which may be accounted land will become *Pic*, and mean head or point land, or perhaps head land point. In like manner *Pigbt*, *Pigt*, or *Pict*, having for its root *Ic*, may be written *Pic*; and this takes a *T* to strengthen the sound of the syllable; and hence *Pict* means the point land; and the *Picts*, the point landers; or dwellers on the borders, or projecting corners of Scotland. The Scots and Picts, as well as the Welsh then, took their names from their own lands; this being the case their early histories are so many fables, arising from the ignorance of their writers, who in hunting for names and inhabitants *abroad*, have forgotten to look to their lands and to their population at *home* for these very people.

Having taken my reader by the hand and led him out of Cimmerian darkness, I will next shew him the roads which anciently traversed the kingdom, and relate to him the derivations which have been usually given them.

ESSAY III.

Of the NAMES of OLD ROADS, &c.

THE appellation *Watling-street*, says Mr. Whitaker, has baffled the powers of etymology, and it seems that the names of *other* old roads have been as little understood. The word *Acha*, written *Acb*, *Ak*, and *Ac*, as in *Achmannum*, now Bath, and in the *Akeman-street*, is Gaelic for a head, a mound, bank, border, ridge, &c. The letters *B. F.* and *M.* were anciently written for each other. *Fonn* Gaelic, for land, became therefore in composition *Vonn* and *Monn*; and this last was written *Mon* and *Man*. Hence as a raised road, the *Akeman* must be rendered the bank or ridge land, or way; and our modern name of raised roads, *Ridgeway*, is a just translation of this word.

A Gaelic word for *land* was often their term for road or way, as in the above instance. Thus also *Cofan* is a foot path; in which *Cos* is foot, and *An* a variation of *En*, land. In *Armin* street, the syllable *Arm* is Gaelic for army, and *In* is land, which is also road; and *Armin* means the army road, or military way.

But the word *Acb*, *Ake*, or *Ac* was varied to *Oc* and *Ic* in the names of places. The *Ikeni* recovered much land from the sea by embankments, and these with the lakes on their sides were the principal features of this flat country. *Ic* may imply an head, a bank, and also dyke. *En* is land; and the *Iceni* from situation and improvement, may be rendered the head landers, or the bank or dyke landers. These people were also called *Cenimanni*, from *Ceann*, an head, or from *Cen* or *Ken*, a variation of *Can*, a lake; and *Mann*, understood as above. They were therefore head-landers, dike-landers, or lake-landers, from their country lying on an

head, and abounding with dykes and lakes on their sides ; and being the principal features of their country.

We are told by all our writers, that the *Icening-street* means *the Road to the Iceni* ; and that the *Watling-street* implies *the Road to Ireland*. In like manner *the Akemann-street* has been rendered "*The Road of the Men of Aches*," because it led to Achemannum, or Bath. But all these are fables, and should be placed in mythological dictionaries.

We have several Icening-streets, as well as Watling streets, in various parts of the kingdom ; and this term obtained in roads not leading to the Iceni. But from authors taking for granted, that the *Icening-street* implied the road to the Iceni, various are the opinions, and many are the disquisitions, upon the right and the wrong Icening-streets ; and the same must be noted of our Watling-streets.

It happens that the word *Icb* or *Ic*, which changes to *Uic*, *Vic*, and *Wic*, as I have heretofore shewn, is rendered in Saxon dictionaries, by *Sinus* and *Ripa*. It will therefore follow that this road was not in Saxon times, if they knew the meaning of this word, peculiarly marked for its regular construction. To *Iken* this people postfixed *Yld*, or *Old*, to shew that it was then generally a disused or old road. In rendering this name, there seems at first sight some difficulty, from the road being described a low track way ; whereas in some places it is a raised road : But this and other difficulties will disappear, when it shall be known, that the syllable *Ick* was considered by the Saxons as a term for road ; and was the root of *Ryk* in *Rykenyld*, or the old road land.

The WATLING-STREET.

Aitb is Gaelic for an hill or ridge ; but this becomes *Ait* in the composition of names, as in *Ait-ou*, the name of a mountain ; and as *Ai* was pronounced sometimes as *E*, at other times as *I* ; and further as the *I* in *Ai* was sometimes dropped, *Ait* became *It* and *Et*, as in *Etna*, and often *Ed* and *Id*, as in *Ida* ; and in some instances *Ad* and *At*, as in *Atlas*. And all these variations may easily be traced in names of

places, which are derived from the hills on which they lie. But as from the above, *It* became *Uic*, *Vic*, and *Wic*, so here *Et*, *Ed*, &c. will become *Uet*, *Wet*, *Wit*, *Wed*, *Wid*, *Wad*, &c.; and places on ridges or hills took in numberless instances these prenomens. But these syllables aspirated, were often written *Whet*, *Whit*, *Wbed*, and *Wbid*. The name of a parish in Devon is *Whitstone*. A hill which gave name to this district is named *Wadaldon*. *Wad*, a hill or ridge, in this parish became in time *Whit*, and *Don*, stone. *Wadaldon*, from *Wad*, a hill or ridge, *Al*, high, and *Don*, land, implies the high ridge land: *Whitstone*, the hill or ridge land; and the parish lies on a high and steep ridge. We have seen what *Wad* implies in the ridge of *Whitstone*; and as *Wad* and *Wat* are the same in composition of old names, we shall next see what this last means in *Watlington*, in Oxfordshire. It is very unlucky that the IKENING and not the WATLING-STREET should run thro' this parish: For it cannot take its name from *the Road to Ireland*; but it takes its appellation from being situated on and near the Chiltern hills. *Wat* therefore means the ridge, *Lin* or *Ling* implies line, and *Ton*, land; and *Watlington* means the ridge line land. *Watling*, the ridge line, or ridge way, instead of *the Road to Ireland*.

The chief Watling-street was a very highly raised road, and ran from Kent to the Roman settlements of North Wales. I have shewn, that old roads took names from their formation, their situation, and uses. In ancient times nations visited not, except to war against each other; and no roads were made for accommodating enemies. Watling-street was called *Wateling*, and perhaps *Wadeling*-street: To shew that these names obtained put *Gu* for *W*, and *Tb* for *T* or *D*; and *Wateling* or *Wadeling* will become *Guetheling*. *Al* and *El* often in composition imply high, and *Ing*, from *In*, land, is here *Way*; and hence the *Guetheling*, as termed by Richard, implies *the bigb Ridge Way*, or *the bigb Dyke Way*; and these with *the Ridge Way* as before, are the names which this road obtained in its course thro' the kingdom. Time alters not old names; and at this day they remain the same as here mentioned. From more recent connections with our sister

Kingdom we have added a new one—THE ROAD TO IRELAND!—which we have *wisely* supposed to be a translation of the old appellation.

The FOSSE-WAY, and the PORT-WAY.

I need not give a derivation of the first name. The *Port-Way*, from *Pert*, a bank, &c. means the bank or raised road.

The MAIDEN WAY.

The *Maiden Way* seems, as Mr. Whitaker said of the Watling-street, to have baffled the powers of etymology, and its import is, after all our dissertations on the subject, *totally* unknown. We have had in all cases every thing said by learned men, except what is explanatory of our terms, in the derivation of names; and my reader need not wonder at their failures in explaining this road.

I have shewed that in composition *Ait* may be hill, head, or ridge; and *Aid* must also be the same. The prefix *M* has the power of *B*, *P*, or *V*, and hence *Maid* is in composition hill. The syllable *En* is land, and *Maiden*, in *Maiden Castle*, will be the hill land, or hill camp. The *Maiden*, as a way, will imply *the Ridge*, or *High Way*.

We have several other old names of roads; but they are all resolvable from like principles.

ESSAY IV.

Of the ROMAN and ENGLISH MILES.

ONE thousand paces have been considered a mile; but the paces of tall men being longer than those of shorter size, and the Romans being less in stature than the ancient Britons, the mile of the former was less than that of the latter. It ap-

pears, that the miles of the itinerary are nearly the same as our present miles, and we may suppose that the Romans obliged British artists to survey the roads; *and that the same measures have obtained thro' the subsequent ages to the present time.* Historians, however, and Jacob's Law Dictionary, would persuade us that in more recent times, the measures of England were very uncertain. Nations regulated measures of length it is said by parts of the human body; as by the palm, the hand, the span, the foot, the cubit, the ulna (or arm, ell) the pace, and the fathom: But as these dimensions were different, in men of different proportions, Henry 1st commanded the *Ulna*, or ancient ell, which answers to our yard, to be reckoned *by the length of his own arm*; and his other dimensions of length were consequently divided from thence." I must acknowledge that this is a very strange account; *and very lucky it was that this king had an arm exactly of the old standard length!*

I refer my reader to Mr. Reynolds's Antoninus for the ancient measures of our roads. I have just added the above to recommend his dissertation on this subject.

ESSAY VI.

I HAVE now shortly given my reader the principles on which the original inhabitants must have proceeded in naming their lands. They may be supposed to have given appellations without design, *capriciously*, as at the present day. But old names decide this point *indisputably*, and prove what I have asserted. From the East, Europe was peopled in an early age; and from eastern languages, the original method of forming old names for settlements, must have originated at as early a period. I have therefore little more to add on this head than this:—That names outlive ages, and that improper new ones have been the ephemera of the day, and have universally given way to the old, and more appropriate appellations.

We are, I fear, scarcely far enough advanced in research, either to demand, or admit, all which should be assumed on this subject. I have stated that postfixes were generally augments or diminutives; and it is reasonable to conclude, where no letters were superfluous, that the prefixes, originally in the language of the features of nature, as in the eastern languages, were expressive in description.

In the Hebrew we are informed what their serviles implied; but it may easily be conceived, that more than we at present know, is meant by our consonant prefixes: Accordingly,

R is said to imply *motion* and *continuity*. Its alphabetical name is *Ruis*, which implies a road or way. To *An* or *Ain*, water, *R* is prefixed in *Rain*, falling or fallen water. *R* or *Ar* may mean head, hill, border, ridge, &c. As a letter it is often used for *L* and *U*.

C is said to imply *inclosure*; and is used as a prefix to *An*, water, in *Can*, a lake. The Irish call this letter *Coll*, and it certainly means *bead* in many words, and even in the word *Can*. With a root for land it often means inclosed land or camp.

D is said to mean "*the closer*" in some languages; as also *inclosed*, or *inclosure*, and *completion*; and is also used with *Un*, a variation of *En*, land, for *Dun*, a fort, or enclosed land: And to the word *Rain* above, it is prefixed in *Drain*, the enclosure of water, or rain.

But leaving these to the reader, I shall further observe, that the word *Aigbe*, hill or head, is often changed to *Eigbe*, and pronounced *Ey*, and *Ee*: With the prefix *B*, there is in Devon an hill named *Bee-Tor*. The letter *B* (*Bee*) being then in pronunciation a name for hill, becomes with a root for land, often a name for hill land; as in *Binn*, an hill, in which the root *In*, or *Inn*, means land only. And as *B* and *P* were used for each other, *P* also was the pronunciation of a word for hill; and therefore *Pinn*, *Pin*, or *Pen*, mean the same as *Binn* or *Bin*. In like manner the letter *D* (or *Dee*) with *En* varied to *Un*, becomes a name for hill land. So also *C* (or *Cee*, which in the Gaelic is called *Col*,) with *En*, or

An, land, becomes *Cee-an*, or *Ceann*, an head land. If we suppose *An* to imply water, then *Ceann* will be the water head. *B* and *P* are by writers, called *prominence* and *convexity*, as in *Pic*, *Peac*, *Bic*, &c.

But prefixes I conceive give not always these variations to roots. Thus *Ann*, is called *Nan*: *Edward*, *Ned*. Sometimes the same prefix conveys a different meaning. *Dun* is often land only, tho' it sometimes means hill or fort. In this sense, however, to make a proper distinction, the word may be written *Dune*; but as the Irish and Scotch may not allow this spelling, I must not insist upon it.

S is said to imply low, little, &c.; and Dr. Harris, on *Isaiah*, shews, that *S* must often be rejected in the beginning of words, in order to come at their true meaning; and he further observes, that northern nations have given this prefix to ancient words, which the eastern did not use. I have observed the same in a great variety of words, in Saxon and other names.—But authors have not considered that *S* is *C* with a tail, or *C* soft; and therefore must have in many words, the power of *C* mentioned before, if not some additional power, as in the word *Sea*, which comes from *Ea*, water, with this prefix.

The letters *B* and *P* have in some names been proved to imply hill or head; and the letter *S* in *Spain*, and in *Scotia*, has been shewn to mean water, and to be used instead of *Es* or *Is*.

It is worthy of remark, that in the word *River*, *Av*, water, is varied to *Iv*: *Riv*, from what is said of *R*, will be the running water; and as *Er* means great, the whole word *River* will imply the great flowing water. This seems to be a more expressive term than *Avon*; which from *Av*, water, and *On*, an augment, means only the great water. A learned author supposes the *Beg* of *Limerick* to be an imperfect translation of *Avon-beg*, which he renders the little river.*

* I give this as an example, to shew, that authors have not analysed old names. In this word "*Avon-beg*," *Avon* means the great water, and *beg*, which follows, means little. *Avon-beg* then, never obtained as a name, when people knew the imports of such words. But the *Beg* of *Limerick*, as *G* and *C* were written for each other, is not named

The letter *T* is said sometimes to imply *the*. The same is said of the letter *D*, and this letter often means the same as *T*.

L is said to imply extent longitudinal and indirect, as in *Lough*, a lake; and in *Li*, the sea. *L* is often used as, and for *U* and *R*, as will be shewn in the following treatise:

M is said to imply magnitude. It often conveys the same sense as *V*, *B*, *F*, or *P*, in the composition of names for the features of nature.

Various are the mistakes which arise from not understanding the roots of words, I give the following as cautionary advice. Words may be supposed to be derived from the earth, which are not. *Cam* is a name which may be derived from *Cau*, a hill or mountain; and this from the *A*, an hill or rising ground, which was pronounced *Au*; to this *C* was prefixed in *Cau*. *Cau*, a mountain, may be varied to *Cav*, to *Cam*, and *Cum*, and these last are also names for a hollow or valley. But in this case the root of the word, is *A*, an hill.—If, however, the root of *Cam*, should come from *Amb*, or *Av*, the ocean or water, (often written *Am*) then *Cam*, in composition of names, will mean the inclosed water, the ocean, or the stream. It does not therefore follow because the same words mean land and water, that we are to suppose all words are to be derived from land. In heights and depths the same terms may be appropriate. We call a valley a depth, and the same word may denote an height: But in general, it is from the root of the name, of the thing meant, that we must estimate the sense. The ancients who gave terms which denoted heights and depths, never conceived that in naming the sea

from an adjective, but is the same as our word *Bec*, which hath often been said to imply only a brook or rill. This word comes from *Oiche*, or *Oc*, water, varied to *Ac* and *Ec*; with the prefix *B* it may mean, whether a great or small stream, the head water. In some instances, this name has a diminutive ending, as in the *Beeky* in Devon, on which there is a remarkable waterfall. But the word *Bec* has been confounded with *Beg*, which implies little, in many instances, where discrimination should have taken place.

I might thus examine all the derivations of authors for the features of nature, and find them all equally unfounded: But I must refer to this treatise, and my former work, in which the reader will be abundantly satisfied as to the truth of this assertion.

or a stream, they must call it a hill or a valley. They knew water from land, and called not one by the other; and where a coincidence in names took place as above, it was generally from *changes* in the roots of words. But these changes were formerly easily understood, in comparing things represented by them. Mistakes however will now arise from not comprehending rightly the roots of words and their changes. And errors will also often take place where common and inapplicable words of our present language are used instead of the peculiar and applicable ancient ones which belong to the features of nature. The *Beg* of Limerick, and a thousand other instances just noted, might easily be produced. To conclude, *we must explain old names from the features of the places which they designate; we must compare the old and new terms which have been used for them; we must see how they are formed, and how their several parts are varied; and if we refer generally to any language, it must be to the language from which we find our descriptive terms to have flowed: and to the precise words for the features which we are to explain.*

PART II.

I. **RICHARD**, in the five first chapters of his description of Great Britain, has given extracts only from authors with which we are well acquainted. In his 6th chapter he states that Britain was anciently divided into seven parts. *Britannia prima, Secunda, Flavia, Maxima, Valentia, and Vespasiana. I shall abridge what he says, and give some necessary observations in notes.*

II.* **BRITANNIA PRIMA** was included within the rivers *Tames* and *Severn*, and the Southern Sea, and contained **CANTIUM** on the east, whose cities were *Durobribis*, and *Cantiopolis* the capital; with *Dubræ*, *Lemanus*, and *Regulbium*, garrisoned by Romans: Their primary station was *Rbutupis*, a colony, which became their metropolis, and haven for their fleet. Their rivers were *Madus* Medway, *Sturius* Stour, *Dubris*—and *Lemanus* Rother, which parts the *Cantii* and the *Regni*.

III. **THE BIBROCI**⁽¹⁾ joined the *Cantii*, and some say were their subjects. They were also called the **REGNI**. Their towns were *Bibrocum*,⁽²⁾ *Regentum*, and *Noviomagus* their metropolis. The Romans occupied *Anderida*.

* Britain from *Bri*, hill, and *Tain*, land.

(1) The *Bibroci* mean the marsh landers, and therefore were no separate nation; but the *Regni* living on an arm of the sea next the *Cantii*, had a topographical position assigned them in their name. There were certainly *Bibroci* in *Regnum*, as well as in other districts: But how we shall account for the *Bibroci* conquering the *Regni* as Mr. Whitaker asserts, I know not. I fear that ancient history is often filled with fables.

(2) *Bibrocum* will be explained,

IV. On their confines, and bordering upon the Tames, dwelt the ATREBATII,⁽¹⁾ their town *Caleva*.

V. Next them, and nearer as well as on the Kennet, lived the SEGONTIACI,⁽²⁾ whose chief town was *Vindonum*.

VI. Below, upon the ocean, lived the BELGÆ,⁽³⁾ whose towns were *Clausentum*, *Portus Magnus*, *Venta*, and *Sorbiodunum*, which had a Roman garrison.

VII. Near the Sabrina, and below the Tames, lived the HEDUI,⁽⁴⁾ whose principal cities were *Ischalis*,⁽⁵⁾ *Avalonia*,⁽⁶⁾ and *Aquæ Solis*, noted for its hot springs, and for the residence of the Romans, who formed hot baths at great expence.

VIII. Below the Hedui were situated the DUROTRIGES,⁽⁷⁾ or MORINI. Their city was *Durinum*. The land in this province, and that to the north, begins to contract into an arm, towards the Western Ocean.

IX. In this arm were the Cimbri,⁽⁸⁾ who were divided from the Hedui, by the *Uxella*.⁽⁹⁾ It is not ascertained, whether the Cimbri gave names to Wales, or whether their origin was more remote. Their chief cities were *Termolus*, and *Artavia*,⁽¹⁰⁾ from hence are seen the pillars of Hercules,⁽¹¹⁾ and the

(1) Derived from *Ad*, water, *Er*, border, and *Bat*, an hill.

(2) Derived from *Segh*, an hill, *Gon*, lake, and *Tia*, land. This nation is not mentioned by Ptolemy.

(3) The Belgæ are explained in what follows.

(4) Authors have greatly erred in making the Hedui a separate nation: For the Hedui mean only the cattle landers or graziers, and these people occupied the grazing parts of Somersetshire and Gloucestershire, they would therefore have no topographical situation allotted them by the ancients; and their cities mentioned above belonged to the Belgæ. Modern authors ridiculously assert that the Belgæ subdued the Hedui, and possessed their lands. See my former work on these names.

(5) *Ischalis* may, I conceive, in what follows, be accounted *Uxella*.

(6) *Avalonia* is explained in my first tract.

(7) Derived from *Dur*, water, and *Traigh*, or *Traic*, a track.

(8) This is a doubtful tribe and division of Danmonia, and the name, from what I have before stated, not applicable. Richard did not understand the names he gave lands. These were when he wrote not understood.

(9) A stream to be explained hereafter.

(10) *Molland* and *Hartland*, in Devon, where there are remains of camps.

(11) These were pillars of romance. I refer to my former work for *Hartland* and *Hercules*.

Island *Herculea*. From the *Uxella*,⁽¹⁾ a chain of mountains extends to the *Ocrinum*.⁽²⁾

X. Beyond the *Cimbri* were the *CORNABII*, at the extreme angle of the island.⁽³⁾ Their cities were *Mufidum* and *Halangium*.⁽⁴⁾ But the Romans frequented not these parts, and their local situations were not described by historians, tho' geographers mention the promontory *Belerium*,⁽⁵⁾ or *Anti-vestæum*.⁽⁶⁾

XI. Near these people on the south coast, and bordering upon the Belgæ, lived the *DANMONII*, the most powerful people of these parts, to whom Ptolemy assigns all the arm before-mentioned.⁽⁷⁾ The cities were *Uxella*,⁽⁸⁾ perhaps *Ilchester*; *Tamara*, now *Tamerton Foliot*; *Voluba*, perhaps *Tregony*; *Cenia*, on the lake between *Truro* and *Pendinis*; and *Isca*, *Exeter*, the mother of all. Their chief rivers were

(1) Writers say that this was the *Parrot*; but *Uxella* means a little stream, and was formerly perhaps so named at *Ilchester*,* where it is now the *Ivel*, a branch of the *Parrot*. Richard knew not the topographical outline of the West of England: His map shews this—nor did he note the distances of its towns from each other; but he has given some stations not in *Antoninus*. The name *Cimbri*, which he applies to the north part of *Danmonia*, suits not its real form, and is only applicable to the whole territory of *Danmonia*.

(2) This chain has lost its links in a great part of the track: We have many vallies of some extent between our hills, and the heights are not such as described by our author's map. Our hills in various parts run in other directions.

(3) Richard supposes that the *Cornabii* inhabited only the north of *Cornwall*, and a little of the west point; but the name means *the inhabitants of the great corner*; and this was not half the corner of *Danmonia*; but the whole of what is now called *Cornwall*. The *Tamer* means the border stream, and this originally parted the two divisions of *Danmonia*.

(4) These may imply *the hill camp*, and *the hill land*, or *the water hill*.

(5) The Channel mouth point.

(6) The little sea, or Channel mouth land; from *An*, water, *I*, little, with the prefix *T* to strengthen the sound of the word, *Ves* or *Fes*, a mouth, and *Te*, land.

(7) The account of Ptolemy shews at once, that the division of *Danmonia*, by Richard, was a doubtful one. Authors have supposed that the *Danmonii* subdued the *Carnabii* and *Cimbri*; but these were all *Danmonii*, and the conceit that these people should subdue themselves is curious: But these are the fables of ancient historians.

(8) The same as before, called *Ischalis* perhaps.

* The *Isfel* now runs into the *Ivel*. The river *Ouse* was formerly the *Eure* or *Elor*, at *York*.

Ifca, Exe; *Durius*, Dart; *Tamarus*, Tamar; and *Cenius*,⁽¹⁾ the lake at Falmouth.

XII. Beyond this arm were the SYGDILES ISLES, called also the CASSITERIDES.

The Emperor Vespasian is said to have fought 40 battles, with the Danmonii and Belgæ, and to have conquered the Isle of Wight.

We have numberless instances of authors, mistaking the differing names of the features of nature, for so many tribes of inhabitants. Richard hath certainly not given the distinct boundaries of either of the above nations; nor hath he attempted any explanation of the names he has used. We are, however, thankful for what he has left us, and must correct his mistakes, and supply his defects in the best manner we can.

XIII. BRITANNIA SECUNDA is now to be treated of. It is separated from *prima* by the lands just mentioned, from *Flavia*, by the Sabrina, and Deva; the other parts are bounded by the sea. This was the country of the SILURES,⁽²⁾ containing three tribes: Of these the SILURES *proper* lay on the west of the Severn. Their cities were *Sariconium*, *Magna*, *Gobaneum*, and *Venta* the capital. The Romans colonised *Ifca Silurum*, which became their metropolis.

XIV. The SILURES under Caractacus withstood the Romans nine years, but were defeated by Ostorius. Two other tribes were subject to the Silures; the ORDOVICES⁽³⁾ and the DIMETIÆ.⁽⁴⁾ The cities of the last were *Menapia*, and *Moridunum* the metropolis. The Romans occupied *Lovantium* Llapio Iffau, on the Teivi. The towns of the Ordovices were *Mediolanum* and *Brannogenium*, near Lentwardine.

XV. To the north of the Ordovices lay the CANGIANI,⁽⁵⁾ whose chief city was *Segontium*. Their rivers were *Toisobius*,

(1) This name, tho' referring to the great lake before mentioned, is called by Richard a river, and by others wrongly the fall. Falmouth is a recent settlement, and was so named, tho' situated on the lake, and not on the fall.

(2) The hill borderers.

(3) (4) Explained in my former work.

(5) The little lake landers.

or *Canovius*, and the *Deva*⁽¹⁾ their boundary. In this region is the stupendous mountain *Ereri*.⁽²⁾

XVI. I now proceed to FLAVIA: Near the river *Deva* were situated the CARNABII,⁽³⁾ their cities were *Benonæ*, *Elocetum*, and *Baneborium*, the mother of the rest. *Uriconium* was one of the largest in Britain: In the nethermost corner of the country was the Roman colony *Deva*, West Chester.

(1) The word *Deva*, when applied to the port, is a contraction of *Devan*; in like manner the *Aubeg*, in Ireland, is called the *Mulla*, in which *A* is a contraction of *An*, little. *Dev*, as the sea, comes from *Tav*, varied to *Tev* and *Dev*, and may mean the sea, and *Deva*, the little sea. The town *Deva* was named *Deunana*, or *Dune-ana*, the inclosed hill land or camp. But this name gave way to *Caister*, which as *Ai* was pronounced *E*, became *Cester* and *Chester*, and means the same. We may thus explain this name—*Ais* is hill; *C* means inclosure, and *Cais* is an inclosed hill. *Ter* implies the land; and the inclosed hill land or camp, is the same as Chester. In like manner *Cais-lann* (in which *Lann* means land) is a fort or camp, and this corroborates the above exposition of *Caister*, or *Chester*. By the learned, one unknown term is often explained by another; and authors have always explained *Chester* by *Castrum*; but from whence *Castrum* (*Cas-ter-um* or *Cais-ter-um*) is derived, they have not investigated, and yet in the following tract it will be found necessary that it should be fully understood.

It is curious to see stated, that in the upper part of Galloway, the Dee of that country is now called "*The Black Water Dee*," and to find authors mistaking the word *black* for the adjective *black*, which in this place—"The upper part of Galloway"—is another name for *Blaighe*, an hill.—Thus also *Blaigdon* is called *Black down*; but mistaking this substantive for an adjective, they render the Dee "*the Black Water*."—But the *Dee* was derived immediately from *Dev*, considered as a stream, *Dev* changes to *Deu*, *Dea*, and *Dee*. We may add, that *Ea* is water, as it is in the *Lea*; and this changes to *Ee*, in the *Lee*. *D* is a Celtic prefix in *Dob*, a stream, and in *Dur*, water, and is the same in *Dee*, which may imply the stream, or the head or hill water. These prefixes are explained in my former work.

(2) *Ereri*. See the Itinerary.

(3) CARNABIA, or rather CORNAVIA, from *Cor* or *Corn*, a corner, and *Av*, the sea, implies the water or sea corner: But CORNUBIA, part of *Danmonia*, was called *Cornou*, and now *Cornoll*, tho' written *Cornwall*: *Corn* in this word is the same as before; but the corner refers here, not to the sea, but to the land. The word *Ou* or *Oll* means *great*; and is the same as *Ou* in the *Danou*, or the great stream. The *Danou* was latinized *Danubius*, and *Cornou* was latinized *Cornubius*, which means the great (land) corner. This distinction accounts for the application of these terms, and proves that each of these nations was named from the features of its territory, and was independent of, and probably not allied to the other. The expositions and suggestions therefore of Mr. Whitaker, Mr. Owen, and others, on these words, are without grounds, as they are without any reference to these differing features of nature.

Names of nations and of towns not explained here will be found in the comment on the Itinerary, or in my first work.

XVII. Below these lay the DOBUNI, bounded on the west by the Severn, on the south by the Tames, east by the Charwell, and on the north by the Carnabii. Their cities were *Salinæ* and *Branogena*, on the left of the Severn. *Alauna*, and the most magnificent of all *Corinium*, founded as supposed by Vespasian. *Glevum*, near the Silures, was a Roman colony.

XVIII. The CASSII were bounded southerly by the Tames, westerly by the *Dobuni*, by the *Brent*, and by the *Iceni*: Had for chief cities *Forum Dianæ*, and *Verulamium* of municipal rank.

XIX. Next the Cassii, towards the North Sea, lay the TRINOBANTES, who resigned to the Romans *Camalodunum* and *Londinum*. Their northern boundary was the *Sturius*, or *Stour*; and the southern the *Tames*.

XX. Beyond which were the ICENI or CENIMANNI, which we have already explained. Their cities were *Durnomagus*, and *Venta* the metropolis. *Camboricum* was a Roman colony.

XXI. To the north of the *Aufona*, bordering on the *Carnabii*, *Brigantes*, and the ocean, lived the CORITANI;⁽¹⁾ their chief city was *Ratis*; the Romans colonised *Lindum*.

XXII. On the north of this region is the ABUS,⁽²⁾ a boundary of Maxima, as SETEIA⁽³⁾ is the other. This province is called BRIGANTIA.⁽⁴⁾ At its eastern point lived the PARISII,⁽⁵⁾ whose cities were *Petuaria* and *Portus Felix*.

XXIII. Above, and on the side of the *Parisii*, are the PROPER BRIGANTES.⁽⁶⁾ Their towns were *Epiacum*, *Vinovium*, *Cambodunum*, *Cataraeton*, *Galacum*, *Olicana*, and the chief

(1) The water, marsh, or drain landers.

(2) ABUS, from *Ab* or *Ob*, a bay or æstuary, and *Us*, an augment: In which *Ab* becomes *Am*, or *Um*, and aspirated *Hum*. *Us* and *Er* mean great. The *B* in *Ber* is a prefix only; and the word means the great æstuary, and should not be applied as a name for a river.

(3) Road of the Mersey generally supposed.

(4) BRIGANTIA, from *Bri*, an hill; *Gan*, or *Can*, a lake; and *Tia*, country. The Brigantes were the most considerable nation of Britain, and possessed a part of Northumberland, all Durham, Cumberland, Westmoreland, Lancashire, and Yorkshire. Their derivation has hitherto not been understood.

(5) The *Parisii* are explained in my former book.

(6) The reader who knows the features of *Brigantia* will judge who were the proper Brigantes. They derived their name from their lakes and hills.

city *Isurium*. *Eboracum* was the metropolis, and *first* colony of the Romans.

XXIV. This province is divided by mountains called the *Penine Alpes*, which rising on the confines of the *Iceni*, and *Carnabii* near the *Trivona*, *Trent*, extend northerly 50 miles.

XXV. The people of the west of these are the *SETANTII*⁽¹⁾ and *VOLUNTII*⁽²⁾ who are confederates: Their cities are

(7) The *SETANTII* are derived from *Set*, or *Sed*, which implies a road, or sea way; and the little road, or the little sea, is the import of *Seteia*. In like manner *Set*, in Ptolemy's *Setantiorum Portus*, means the road or sea way, and *An*, here *Ant*, is a diminutive. We shall soon see what these words imply.

BELISAMA is considered by Dr. Whitaker the mouth of the Ribble. I omit his reasoning: He could not have chosen a more unlucky term for a proof. *Bel* implies the mouth; *Is* is a diminutive; and *Amh*, *Am*, or *Ama*, the sea, or little sea; and the word implies the *LITTLE mouth sea*: which answers precisely to the estuary of the *Mersey*. Now it happens on the contrary, that the *Ribble* has a *large* mouth; and the word cannot apply to it in any sense. On the *Ribble* was situated *Rerigonia*; in which *Reri* will be proved to mean the little sea. The word *Ribble*, or *Ribel*, cannot refer to the stream, which is a large one; because its ending is a diminutive. *Rib*, or *Riv*, then must mean the same as *Rer*: Accordingly we find that *Iv* and *Er*, from *Av*, the sea, change to *Ev* and *Iv*; *Ev* also changes to *Eu*, and this to *Er*. Hence both *Reri* and *Ribel*, as *I* and *El* are diminutives, mean the *LITTLE sea*; and this stream was named from its harbor, as well as the *Mersey*, and the *Deva*. Further, *Moricambe*, from *Mor*, the sea; *I*, little; and *Cambe*, a corner, means the little sea corner. Mr. Whitaker renders this the great bend, or haven; and Mr. West derives it from *Moreb*, a haven, and *Cain*, white or beautiful; but I cannot call these beautiful derivations. *SETANTIORUM PORTUS*, about which so much has been written, and which Mr. Whitaker says means the port of Lancashire, means THE PORT OF THE INHABITANTS OF THE *LITTLE SEAS*; and this was their chief port. I have here elucidated words which all our authors have failed in explaining.

(8) The *VOLUNTII* have, as well as the *Setuntii*, been variously and erroneously rendered by Mr. Whitaker. Dr. Whitaker also has written on these and other old terms not correctly. These people resided in a territory whence many *falls* of water issued. The words *Fell*, *Fal*, and *Vol*, convey the same sense. *Vol* is used in the names of many streams. *Fal* is now used where *Vol* was formerly in *Voluba*. *Fella* is the name of a German river. The root *Av*, water, will change to *Au*, *Al*, *Ol*, and *El*, and will take the prefix *F* or *V*, which has the power of *B* or *P*, and may imply head. *Fel*, *Fal*, and *Vol* then may mean the head water, or a head of water. But the letter *A* means hill, and this was pronounced *Au*, and was often changed to *Al*, *Ol*, and *El*; with *F* prefixed it would imply hill; and hence these names were indiscriminately applied to hills and streams. *Voluntia* (as *An* and *Un* often mean land) may have meant the head water land. But if *Vol* or *Ul* mean lake or water only, then this name will imply the water or lake land.

Rerigonium, *Coccium*, and *Luguballium*. The two last were occupied by the Romans.

XXVI. On the north of this province was the wall of Severus, beyond which lived the MAETÆ, who possessed *Ottadinia*,⁽¹⁾ *Gadenia*, *Selgovia*, *Novantia*,⁽²⁾ and further *North Damnia*.

XXVII. Nearest the wall dwelt the GADENI, whose chief city was *Curia*. The OTTADINII were situated on the eastern side from the wall to the Frith of Forth. Their chief city was *Bremenium*, and *Roe*, or *Riechester*. Their rivers *Tueda*, the *Tweed*,⁽³⁾ *Alauna*, and the *two Tinas*.⁽⁴⁾

(1) The OTTADINI were named from lying formerly on a point of the Frith of Forth. *Ot*, from *Ad*, changed to *Od*, as in the *Oder*, or *Ot*, as in the *Otter*, means the water: *Otta* the great water; *Din* implies the head; and *Ottadinia* means the estuary head land. *Gadenia* and *Selgovia* I have explained in my former work.

(2) In the NOVANTES the *N* is a prefix only.—*Ovan*, or *Oban*, is a little bay; the *Novantes* were the little bay men. The bay from which these people took their name, was the *Abravannus*, derived from *Aber* and *Oban*, or *Aban*: *Aber* implies the water point or tail; and *Oban*, the little bay. It is now called *Lus Bay*; which from *Los*, means the tail or end bay. At this head land is the lake *Rerigonium*. *R* in this word, as in various others, is used as *L*. The word *Lear*, or *Ler*, is the sea; *Li* is also the sea; and *Lian* would be the little sea; but *L* in this word changes to *R* in *Rian*, which means the little sea. In like manner *Ler*, the sea, changes to *Rer* in *Rerigonis*, in which *Reri* implies the same as *Rian*. *Gon* is lake, the word therefore implies the little sea lake. It is now called *Loch Rian*. *Rian* implying the little sea. Scotch writers not analysing rightly the words of their own language have failed to elucidate this and other old names of rivers and places, which were attached to their country.

The RIBBLE, or RIBEL, is supposed by Dr. Whitaker to come from *Belisama*, because *Bel* in *Ribel* is found like *Bel* in *Belisama*. Thus ridiculously separating syllables to form words. But on the *Ribble* there was *Rerigonium*, an old Roman town, in which it is plain, that *Reri* meant the same as in the *Rerigonius Sinus*, the little sea. *Rib* in the *Ribble*, comes from *Av*, the sea, as before. With the prefix *R* it means continuity, as in the word *River*, and refers to a continuation of this estuary to *Ribblechester*, or *Ribchester*. But *Gon*, in *Rerigonis*, may imply an enclosure, whether of land or of water, and therefore this word may mean the ribble camp. *Ribchester* then means not as antiquaries have supposed.

(3) "TUEDD, British, is said to signify, what is on a side or border; the border or limit of a country." But this hath nothing to do with the etymology of the river *Tueda*, *Tuede*, or *Tweed*, which comes from *Ead*, a synonyme of *Ad*, water. *Ead* changes to *Ued*, as may be seen in my first book. *T*, as a prefix, often means *The*. *Tueda*, *Tuede*, or *Tweed*, then means the water.

(4) The *TINE* is derived, as Mons. Bullet says, in his Celtic Dictionary, from *Ty*, *deux*, and *Tyn*, double; so that the *Tine* is the two double! *Tain*, in the British, is erroneously said by Scotch writers to

XXVIII. SELGOVIA and Gadenia I have explained in my former work. The towns, and in general the nations of Scotland, I must leave to writers of our sister kingdom to explain. The towns of these districts were *Corbantorium*, *Uxellum*, and *Trimontium*, which was occupied by the Romans. Their rivers were *Novius*,⁽¹⁾ *Deva*, and partly *Ituna*.⁽²⁾

XXIX. The NOVANTES dwelt on the west of the Selgovæ. In their country is the *Novantum cbersonesus*. Their metropolis was *Lucophibia*, or *Casæ Candidæ*. Their rivers *Abra-vannus*, *Jena*, (said to be the Cree,) and *Deva*, which was their eastern boundary.

XXX. The DAMNI dwelt on the north of the Novantes, Selgovæ, and Gadeni; but separated by the *Uxellan*, (or *little water or stream*) *Mountains*. The Romans held *Vanduarium* to defend the wall.

XXXI. In this part are the estuaries of Bodotria and Clotta. Agricola first fortified this Isthmus. Antonine directed another wall of nearly 35 miles. Ætius repaired it, and added 11 towers. This province was called VALENTIA.

XXXII. Beyond the wall was the province VESPASIANA. This was the CALEDONIAN REGION. The steep and horrid

imply the same as *Avon*; but *Tain*, from *Ean*, water, varied to *Ain*, with *T* prefixed, means *the water*. *Avon*, the GREAT water. *Avon* and *Tain* are therefore not synonymous words. Mons. B. supposes all the old Celtic names lost, except those for rivers. He should not have excepted these, for I scarcely find one perfectly understood by any author.

(1) The *Novius*, now the *Nith* or *Nid*, comes from *Av*, water, varied to *Ov*. The *N* is merely a prefix, which gives a quicker and stronger sound to the syllable. *Nid* comes from *Ad*, water, varied to *Id*, with the prefix *N*, and denotes not "water which whirls about," but simply water.

(2) The *Ituna*, Eden, is said to imply "a gliding stream," this is poetical; but *Ad*, water, changes to *Ed*, *Et*, and *It*: The augment *On* also changes to *Un*. The *Ituna* may therefore mean the great water. In my former work I have found that *Geamh* or *Geav* in the Selgovæ means a branch, slip, or corner of the sea; and *It*, in *Ituna*, which means a *fin*, may also imply a *slip* or *corner*. The *Ituna Estuarium* may therefore mean, the great slip or branch estuary, and the river may have been named from its harbor. The SELGOVÆ were named from living on the *north side* of this harbor, as I have proved in my first tract. In CUMBERLAND the name *Cum* is also corner, and *Ber* means border. So that *Cumberland* and *Selgovia* were both named from this corner of the sea; and the import of each of these names so agreeing, proves the truth of both derivations.

Grampian hills divide it. Here was fought the decisive battle between Agricola and Galgacus. The magnitude of the Roman camps at this days displays their power, and their method of castrametation. Where the battle was fought it is affirmed, that immense works are to be seen, which corroborate what Tacitus has affirmed.

XXXIII. The nations subject to the Romans follow. From the Isthmus to the Tavus, lived the HORESTII. Their cities, which, before the wall was erected, belonged to the Damnii, were *Alauna* and *Lindum*; *Victoria* was built by Agricola on the Tavus, 20 miles from its mouth.

XXXIV. Above and beyond the boundary Tavus, lived the VECTURONES, or VENRIGONES: Their chief town was *Orrea*; their rivers *Æsica* and *Tina*.

XXXV. The TAIXALII lived on the coast beyond the Vecturones, their chief town was *Devana*, their streams *Deva* and *Ituna*. A part of the Grampian hills here runs into the sea, and is called *Taixalorum Promontorium*.

XXXVI. To the west, beyond the Grampian chain, were the VACOMAGI. Their cities *Tuesis*, *Tamea*, and *Banatia*. *Pteroton*, at the mouth of the Varar, was the chief Roman station. Their rivers were the *Varar*; their boundary, the *Tuesis* and *Celnius*.

XXXVII. Within the *Vacomagi* and *Tavus*, were the DAMNII ALBANI, secluded by lakes and mountains, and little known.

XXXVIII. Lower down on the banks of the *Clotta*, lived the ATTACOTTI, a nation once formidable to all Britain. Here is the great lake *Lynchalidor*, at whose mouth is the city *Alcuith*, built by the Romans.

XXXIX. This province was called VESPASIANA; but was only a short time under the Romans. Altho' all the land beyond the Isthmus may be termed Caledonia, yet the Caledonians proper, lived beyond the Varar, to the west, from which an accurate line points out the boundary of the Roman possessions. The hithermost part of the island was sometime possessed by them, and the remainder, as before-mentioned, by barbarians. Ancient history affords information thus far;

but beyond the *Varar* light becomes extinct: The thick woods, and continued chains of rugged hills, forbid all research.

XL. Less considerable people dwelt near the coast: Of these the CANTII lived beyond the *Varar*, to the river *Loxa*. In their province was the promontory *Pennoxullum*.

XLI. Next come the LOGI, situated near the river *Abona*; near the *Ila* were the CARNABII, the most remote Britons. Britain here runs into many headlands, the chief called *Vinvedrum*, and also *Verubium*.

XLII. After these were the CATINI; the MERTÆ were more inland, and nearer the *Logi*. In this province was the promontory of the *Orcades*; and near the islands so called. Beyond this was the *Nabæus*, which bounded the land of the *Carnabii*.

XLIII. In the lower part of this territory were seated the CARNONACÆ, with the headland *Ebudum*, beyond which is a large bay called *Volfas*. In the lower part of this bay lived the CERONES. Beyond the *Itys* the CREONES possessed as far as the *Longus*. The headland from thence, washed by the sea and the bay *Lelanus*, is named from its people the EPIDII.

PART III.

THE Britons had, according to Richard, 92 cities, 33 of which were most celebrated—Two *Municipal* (1), Verolamium (2) and Eboracum (3).—NINE *Colonial*, (4) Londinium *Augusta*, (5) Camulodunum, (6) Geminæ Martiæ; Rhutupis (7) ****; Thermæ *Aquæ Solis*, (8) *Ifca Secunda*, (9) *Deva Getica*; (10) Glevum *Claudia*; (11) Lindum (12) ****, Camboricum (13) ****.—TEN *had the privileges of the Latian Law*, (14) Durnomagus, (15) Cataracton, (16) Cambodunum, (17) Coccium, (18) Lugubalia, (19) Ptoroton, (20) Victoria, (21) Theodosia, (22) Corinium, (23) Sorbiodunum. (24)—TWELVE *were stipendiary*, (25) Venta Silurum, (26) Venta Icenorum, (27) Venta Belgarum, (28) Segontium, (29) Muridunum, (30) Ragæ, (31) Cantiopolis, (32) Durinum, (33) *Ifca*, (34) Bremenium, (35) Vindonum, (36) and Durobrivæ. (37) The Romans had many cities besides; I have here enumerated the more celebrated only.

(1) *Municipia* were cities which generally claimed the rights of Roman citizens, except rights in such laws as demanded actual residence at Rome. They had the option of adopting their own laws and customs. The cities were, (2) St. Albans, (3) York.

(4) *Colonies* were entitled to different ranks and privileges. The ranks of those in Britain have not been ascertained. They were, (5) London, (6) Colchester, (7) Richborough, (8) Bath, (9) Caerleon, (10) Chester, (11) Gloucester, (12) Lincoln, (13) Chesterford.

(14) *The Latian Law* was the law granted to ancient Latium, and is not distinctly known. The people are said to have had the right of following their own customs, were exempt from the Roman Prætor, and had the option of adopting the laws and customs of Rome. The towns were, (15) Castor on the Nen, (16) Catterick, (17) Slack, (18) Blackrode, (19) Carlisle, (20) at Spurn Head, Eglin in Scotland, (21) Dealgin Ross, (22) Dumbarton, (23) Cirencester, (24) Old Sarum.

(25) *Stipendiary Towns* were such as paid their taxes in money. These were, (26) Caerwent, (27) Castor near Norwich, (28) Winchester, (29) Caer Segont, (30) Caermarthen, (31) Leicester, (32) Canterbury, (33) Dorchester, (34) Exeter, (35) Roe, or Riechester, (36) Silchester, (37) Rochester.

DIAPHRAGMATA.

ITER. I.

*A Rbutupi Ducta est via Guetbelinga dicta usque in Segontium per M. P. 324,
plus minus sic.*

<i>Various Readings.</i>	<i>Richard.</i>	<i>Antoninus.</i>	<i>From Richborough to Caer-Segont by the Watling-street.</i>
		Iter. 2d inverted.	
	Cantiopoli. quæ } et Duroverno, } 10	Duroverno 12	Canterbury 10
Ant. Durolevum 16.	M. P.	Durolevo 12	Ospringe Judde Hill 12
Ant. Durobrivæ 13, } 14, 12	Durosevo 12	Durobrovis 16	Rocheſter 16
	Duroprovis 25		
	Deinde, M. P. ... 27		
	Transis Thameſin in- traſque provinciam Flaviam et civitatem Londinium Auguſ- tam	Iter. 3 inverted } from Durobrivis } to Londinium .. }	London 27
		Iter. 2d inverted.	
Ant. 10, 11, Iter. 6, 22	Sulo Mago, M. P. 9	Sulloniaci 12	Brockley Hill ... 12
	Verolamio Muni- } cipio 12	Verolamio 9	Verulam 9
	Foro Dianæ 12	Durocobrivis 12	Dunſtable 12
	Magio Vinio 12	Magiovinto 12	Old Fields S. of } Fenny Stratford } 12
Ant. 12, Iter. 6, 16 ...	Lactorodo 12	Lactodoro 17	Berry Mount, } Towceſter, } 16
Bennavennam Magio- vintum 23, Iter. 8, } Antoninus	Iſanta Varia 12	Bennavenna Iter. } 6, Iſana vatia } 12	Daventry 12
	Tripontio 12	Tripontio 12	Cathorpe 12
	Benonis 9	Venonis 9	Copſton 9
	<i>Hic biſecatur Via; Al- terutrumque ejus Bra- chium Lindum uſque, alterum verſus Viri- conium prodentitur ſic:—</i>		
	Mandueſſedo 12	Iter. 2d inverted. Mandueſſedo 12	Manceter 12
	Etoceto 13	Etoceto 16	Wall 16
	Pennocrucio 12	Pennocrucio 12	Uncertain, Bre- wood is the near- eſt old town ... } 12
	Uxaconia 12	Uxacona 12	Said to be Red- Hill near Oken- yate } 12
	Virioconio 11	Uriconio 11	Wroxeter 11
	Banchorio 26	Iter. 11. Deva Leg. 20 Viſt. 10	Banchor 26
	Deva Colonia 10	Varis 32	Cheſter 15
	Varis 30	Conovio 19	Bodfari 27
	Conovio 20	Segontio 24	Caer Hun 20
	Segontio 24		Caer Segont 24

This first Iter is traceable on the Watling-street. From Richborough we follow it to Canterbury, whence it ran with the present road to Rochester, leaving the station at Judde-Hill in Ospringe on the left. It passed the Medway at Rochester above the bridge, and ran by Cobham Park and Shinglewell to Southfleet, the Vagniâcis of Antonine:—thence to Newbury in Crayford (Noviomagus) and over the Thames to London. From London it ran north to Brockley-Hill, Verulam, Dunstable, Fenny Stratford, Towcester near Daventry, Cathorpe, Copstone, Manchester, Wall, Oxeniate, and Wroxeter. Leaving Watling-street it ran by Uffington, Broughton, Overley, Hammer, and Sarn Bridge to Bancho; and thence by Stockach and Oldford to Chester. This road meeting the N. E. Watling-street, led, it is said, to Bodfari, thro' Denbighshire, to Caer Hun, and thence as straight as it could to Segontum.

I am now entering upon a difficult and laborious task, no less than the explanation of names not understood in Europe for centuries. Antiquaries never considered that the principal features of lands were necessary to explain their names; and have left us many undescribed stations and districts. In explaining these names, I may sometimes be deceived, however carefully I have endeavoured to ascertain the features. There are, I allow, disadvantages to which a person must be subject, who cannot personally examine places; and proud must industrious, learned, and exploring antiquaries have been, of their superior information. Without wishing to lower their pretensions, or to deny them this superiority, I have already proved that they have run into manifold errors: And I mean further to shew, that for want of a previous knowledge of the imports of old terms, they have hitherto been guided by no *certain* principles, in ascertaining the situations of stations and countries which they have explored. The mistakes of authors have been such, that future generations will scarcely believe that the same men who so justly, so learnedly, and so industriously described remains, could have contrived to commit so many mistakes, as to derive *every* town from a wrong etymon; and trace *every* district from a false origin.

A COMMENTARY

ON THE

ITINERARIES of RICHARD of CIRENCESTER,
and ANTONINUS,

*With an Examination of the Opinions of former Writers on the Sites
of Stations, and on the Derivations of their Names.*

RICHARD calls these Iters *Diapbragmata*, from their similitude to the animal midriff passing thro' the body from side to side.

Rhutupis is the first city, says our author, in the island of Britain, towards Gaul, situate among the Cantii, opposite to Gessoria-gum, the port of Bononia; hence it is the most commodious passage being 450 stadia; or, as others will have it, 46 miles.

From that city, says he, is drawn the Roman way, called Guethelinga, quite to Segontium, thro' the space of 324 miles, or thereabouts.

RHUTUPIS,

Richborough, Kent.

This place is called by Antoninus, *Rutupis Portus*; by Ptolemy, *Rutupiæ* and *Routoupiæ*; by Tacitus, *Portus Trutulensis*; by Aurosius, *the City and Port of Rutubi*; by Ammianus, *Rbutupiæ Statio*; by the Saxons, *Reptacester*; by others, *Reptimutb*; by Alfred of Beverley, *Richberge*, now named *Richborough*.

The learned disagree about the place of this station, Somner thinks it was at *Sandwich*, Gibson at *Stonar*, and Batteley at *Richborough*. From the phrase, *ad Portum Rhutupis*, it is supposed by Mr. Reynolds to be *towards*, but not *the* port.

Various are the etymons for Rutupia: Camden and Somner derive it from *Rhyd tustib*, a sandy ford.—*Batteley*, the chief historian of this station, says, that our *Rutupia* was named *Rutubi Portus*, by Orosius and Bede, and there being a *Rutubi Portus* in Gaul, he supposes the name of our port derived from it; but this author, not enquiring from whence this Gaulish name was derived, has here explained nothing.—He then states, that the name came from *Rbutubus*, a foreign tyrant; but he shews not in this again, from whence this *Rbutubus* was named.—He next states, that “*Thanet* was called by the Britons *Inis Rubin*, or *Rutbina*; *Rbuo* in their language, he says, signifies *to roar*, which, tho’ Camden understands it of the porpoises on the coast, *he* rather applies to the waves which break upon it.” “If, says the author, we compound the word *Rbuo* with *Twyn*, which signifies a shore, it gives a derivation of the name exactly suitable to the description of Lucan in Lib. VI.”—I shall add, he further says, the opinion of an unpublished author, namely, “That the Rhutopian coast is so called from *Rupes*; or from *Rutini*, a people of Gaul, now Bologne.” “Which affinity of the Gaelic *Rutini*, continues this writer, and our *Rutupini*, seems to be confirmed by *Malebranche*,” who says of the *Ruthini*, “all that part of the coast which lies between Calais and Dunkirk, our seamen call *Rutben*.”—“Add to this, he concludes, that the sea coast of Kent was called *Rbutupia*, and the neighbouring inhabitants *Rutupi*, which *Rutben*, they say, means *a rotten shore*.”

Regulbium he derives from *Rbag*, before, and *Gwylpba*, watching; or from *Rbag* and *Goleu*. The first he renders “the former watch-tower;” the second, “the former light or light-house.”

The above and following reveries of great men abundantly shew, that to judge of the imports of names, some knowledge of their formation must first be acquired. We may in our opinions proceed according to probability, and yet fail in precisely rendering terms. The itinerary names are all unknown in origin, and have been supposed by *Monf. Bullet* to be for ever lost in import. I must therefore be excused if I

exhibit appropriate etymons of a part only of these unknown terms. Strange indeed would it be, were I to succeed *universally*, even in our *common* appellations: Much more strange were I *universally* successful in *very difficult* ones.—I pretend to no exclusive exemption from error. When we have more correct descriptions of places, we may approximate to more probable sources of derivations. I have attempted to give some rules for the imports of old names: I may besides have exhibited some appropriate meanings, may have removed some difficulties, corrected some errors, elucidated some points in history and description, in which we have been widely led astray. But it may be said that names are uncertain, and that the variations of roots are the same. I allow these in instances where the features of nature are unknown; but where these are manifest, like situations take like, or synonymous names; and the difficulties arise mostly from ignorance of natural situations, and from applying inappropriate terms. The variations of roots are many in every district. I have referred largely to those for water in my first work: The like reference is made to those for hills, &c. in this treatise; and the reader must expect to encounter difficulties in ascertaining rationally the import of a name. I have waded thro' more than a thousand of these appellations; and should I have mistaken five out of ten, I shall hold myself excuseable for rescuing the other five from obscurity.

The ancient situation of this haven will be found in Batteley, in Somner, in the *Archæologia*, and in *Histories of Kent*. Dr. Stukeley has given a plate of Richborough. The present name is derived by Somner from the Saxon word *Hricge Dorsum*; But this etymon, like the before-mentioned, will be found inapplicable.

The word *Rbut*, or *Rut*, in *Rutupiæ*, comes from *Rut*, or *Rote*, as in *Rutland*, and implies a road, either for ships, or for travellers. The letter *A* in the Gaelic, implies an hill, as it does in *Abury*, written and pronounced also *Aubury*. *Au* changes to *Av*, in *Aventinus*, one of the hills of Rome; it also changes to *Ab*, in the *Aba*, a mountain of Armenia; it likewise changes to *Ap*, in the Apalachian Mountains; and

in the Appenines; to *Ub*, in *Ubea*; to *Up*, in Upton, Upland, &c.; and to *Up* and *Ub*, in *Rhutupia* and *Rutubia*.

The words *In* and *En* are Gaelic for land; and *Rut*, or *Ruth*, being road, the word *Rutben* mentioned above, instead of *the rotten shore*, implies *the road land*. The channel was anciently called *the road*, and the land upon its border, *the road land*.

Rhutupia was an haven with two entrances or roads; the one from the mouth of the Tames, and the other from the Channel: The *Haven* having two roads, and a hill on each entrance; and *Rut* being road, and *Ub* or *Up*, hill, the plural word *Rhutupia*, or *Rutubia*, became the name of these hill roads: The particular names of the two fortresses or towns taking denomination from situations, were nearly the same; and were varied only by synonyms to distinguish their differing features. Accordingly *Rich*, in Richborough, from *Reic*, or *Reik*, implies a *reach* or road, and *Borough* the same as *Up*: But as *Borough* is a name which implies border camp, a great hill, a camp, or a town; *Richborough* may mean the road border, the road hill, the road camp, or the road town.

In like manner *Reg*, or *Rec*, in *Regulbium*, from *Reic*, implies a reach or road: *Ub* taking *L* euphoniouſly, became *Ulb*: *Ium*, or *Um*, in Gaelic means about, has often in old names been rendered border, and answers to *Er*, in *Reculver*. This place was called by the Saxons *Raculf-ceaster*; and from a monastery there sometimes *Raculf-Minster*. "Nor is that parcel of evidence, says Mr. Sumner, resulting from and couched in the present and forepast name of the place to be slighted, especially that more ancient name of it in the Saxon times, *Raculf*, altered since into *Raculfre* and *Reculvre*, and (which it now bears) *Reculver*, none of which but do retain a grand smack, and quantity of that Roman name *Regulbium*."

Reptacester I shall omit to consider, as it contains no *smack* of the old word.

The word *Gulba* implies mouth, and the Saxons seem to have translated *Regulbium* *Nordmuth*. I have given it another meaning.

Dr. Harris on Ifaiah, conceived that *S* was often used by northern nations as an initial, because they could not so well "get out of their mouths" some words without the assistance of this prefix. Tacitus perhaps reasoned the same on the letter *T*, when he wrote *Rutubia Trutulium*. Archdeacon Batteley, however, supposes that this last was derived by Tacitus from the trouts in the harbor; "*where*," adds he, *to adopt the words of Alain de L'isle, "the trout entering the salt water is baptised in the sea, and assumes the name of salmon."*

CANTIOPOLI, or DUROVERNO, M. P. 10.

Canterbury 10.

Mr. O'Halloran derives Kent from *Ceann-tir*, Lambarde from *Cainc*, a leaf. Camden supposes it to come from situation, and to mean a corner. But to *Ceann*, an head, a *T* is often added to strengthen the sound of the word; and hence *Ceant*, *Kant*, or *Kent*, may mean head. But we know that *Can* implies also a lake or stream, and in Canterbury this word is written *Cant*. *Er*, generally in our old terms, implies border, and *Bury* is camp or fortress; and hence *Canterbury* means the stream border camp. *Durovernum* has been rendered, from *Durwhern*, a rapid river; but the import of this name is nearly the same as Canterbury. *Cant-wara-byrig*, which comes from *Cant*, a stream; *Wara*, border, (derived from *Er* or *Ar*, with *W* prefixed); and *Byrig*, a border fortress, is rendered by our authors *the Kentish Men's City*: And *Cant-guar-landt*, another name which implies the head border land, is said to mean the *Kentish Men's Land*. These are some of our quaint expositions, which are silly from their truisms, or laughable from their mistakes. *Durnovernum*, from *Dur*, water, and *Vern*, a contraction of *Veren*, border land, was an ancient and considerable station of the Romans, and has many remains of that people.

DUROLEVO, M. P. 12.

Judde-Hill, in Ospringe, 12.

In 1809 I sent a paper to the Monthly Magazine concerning this station, Antiquaries were then divided in opinion as to its situation, from the copies of Antoninus not agreeing in their numbers. *Camden*, *Lambarde*, and *Gale* had fixed it at *Lenham*; *Gibson* and *Gough* at *Bapchild*; *Stukeley* and *Talbot* at *Charing*, or *Sittingbourne*. *Horsley*, *Ward*, and *Baxter* at *Milton*, or the neighbourhood of *Faversham*. *Burton*, *Somner*, *Batteley*, *Thorpe*, *Reynolds*, and *Stillingfleet* at *Newington*: *Hasted* conceived that either *Newington* or *Ospringe* was the place, tho' he modestly declined giving either the preference.

People of the next century will scarcely believe that no mode, except measuring by the chain or the yard for the imports of names, had, ere now, with any success taken place. They will not conceive that descriptive terms, which were every day in our mouths, could have been so long unnoticed in their natural imports; and they will view with wonder this list of great men, who could so long be content with letting these terms remain in obscurity. But let us attend to our derivation. The word *Dur*, is water; *Leim* or *Leiv*, generally written *Lim*, *Liv*, or *Lev*, is Gaelic for an harbor or a spring. This name will therefore imply the water spring settlement: And in this parish of *Ospring* rises the stream which gave it name, and which runs into the *Swale*. The Saxons who in numberless instances translated old names by other Gaelic words, rendered *Dur* by the word *Os*, as they did the *Ure* at *York* by the name *Ose* or *Ouse*. *Lev* they translated by the Saxon word *Spring*, and hence the name *Ospringe*, or *Osespringe*. The uncertainty then of the place of this station ceases with our acquaintance with the old method of resolving names.

DUROBRIVIS, M. P. 16.

Rochester 16.

Durbri was the old name of this place, in which *Bri* is hill, and contrary to the assertions of all our writers, who often

introduce a good story, where they do not comprehend words, this term hath nothing in it implying a *ford*, and means only the water hill, water fort, or water camp. *Hrofeceaster*, or *Roveceaster*, comes from *Amb*, *Av*, or *Ov*, and like *Iv*, in river, takes an *R*, which was formerly aspirated. The word means also the river camp.

LONDINIO, M. P. 27.

London.

Lon implies a lake, a stream, or a marsh; and *Din* or *Don* land or camp. Various are the stories detailed on these words; but I have seen no one who has rendered this easy name rightly. This town has been considered by many, and formerly by myself, belonging to Cassibelan; but Cassibelanus took his name from the Cassii; and his *chief city* must have been among that people, and not in the territories of the Trinobantes. This then is an insuperable objection to London, and fixes this city perhaps from situation, and its natural features, given by Cæsar, at *Verulam*.

SULLONACIS, M. P. 12.

Brockley-Hill.

Sullonac has been derived from Cassibellann. The reader will find this derivation in Baxter, Stukeley, and others. Mr. Sharpe, formerly of Brockley-Hill, erected an handsome obelisk, with an inscription to this purport. But we every where encounter absurdities. The word *Sav* or *Sabb*, was *the sea*, but it meant also *summer*. *Rian*, in Ptolemy's *Sabrina*, or *Sabriana*, meant *the road*: And the *Sabriana* meant the sea road. The word *Saet*, from *Saod* or *Sead*, was *track*; and instead of rendering the land on the *Severn*, the *sea track*, the Saxons translated it *Sumerfaet*, or the *summer track*.—*Cassibellann*, or *Cassivellann*, may be deduced from *Casse*, a stream, *Bel* or *Vel*, border, and *Lann*, land: He was named *the stream lander*, and was the chief of the Cassii.—*Sullonac* comes from *Sul*, an hill.—*Hill* is often written *Hull*, as at *Hull Bishop*, called also *Hill Bishop*. The Gaelic had no *H*, but often wrote *S* in its stead; and hence *Hull* and *Sull* became synonymes for hill: *Tonac*, *Vonac*, and *Onac*, meant

camp; and this name could not be derived from *Cassibellanus*. *Brockley* comes from *Braighe*, *Braicbe*, or *Brock*, an hill, and *Ley*, land.

VEROLAMIO, M. P. 9.

Verulam, near St. Albans.

The historian of St. Albans says, "As for Verulam it is quite uncertain whence it derived its name, for tho' the British tongue has *Ffêr* for strong; and altho' there was a town in Italy, not far from Rome, among the *Hernici*, called *Verulæ*, I will not affirm either of these to be the origin of Verulam." Again he writes, that "Cæsar says the maritime parts of Britain were chiefly inhabited by people from Gaul and the Belgæ, who called their new towns and habitations by the names of those places which they had left. We cannot discern any marks of this, says Mr. Newcome, in Verulam, nor find any name in Gaul that bears a resemblance to it: And therefore it is probably of British origin; and as that language has in it the word *Bêrff*, signifying a spear, and *Llan*, denoting a place for such particular uses, it is possible that the first British name might signify something military, a place of arms, especially if Cassibellanus, the king and general against Cæsar, had here his place and residence."

Mankind revere the ancients, generally concede to their opinions, and often believe their stories. But Mr. N. is not here disposed to agree altogether with Cæsar, who never contemplates the ground he stands upon, when he enquires into the antiquity of its name. Mr. N. suggests that *Ffêr*, strong, is British, and hints at the same time that Verulam may be derived as Verulæ, near Rome. Like Cæsar, he here forgets to look at home; and like Cæsar too he seems to think, that this place may be explained, by the name of a foreign place *unexplained*.

Verulam is no doubt an appellation of some obscurity; but authors have drawn its origin from such uncertain premises, that darkness is made perfectly visible in its descent.—The word *Ver* is border, *Ul* is lake or water, and *Lann*, land; and

the water border land seems to be the import of Verolamium. It was named by the Saxons *Verlan*, or *Verlamceaster*. The letter *N* often changed to *M*, and hence this last name meant, the border land camp. This is supposed to have been the town of Cassibellanus which was taken by Cæsar, and which was defended by woods and marshes. "In Nero's time it was esteemed a municipium, and great remains have been found here. It was situated on an easy ascent, and towards the east had a large mere."

DUROCOBRIVIS, M. P. 12.

Dunstable.

Dunstable and the forts around it, are the *Durocibrivæ* of the Itinerary, altho' various writers conceive that *Durocibrivæ* has been transposed, and that it should follow *Magiovinnum*. *Magiovinnum*, accounted Dunstable, hath been traced from *Maes* and *Gwin*, two Welch words, and rendered *the white camp*, or *the white field*. Our old antiquaries acquiescing in this Welch resemblance, fixed Magintum on the chalk hill or plain of Dunstable; but where to place *Durocibrus*, or *Durocibrivæ*, was a difficulty. Mr. Gale, by a traverse from the direct line, carried it to Hertford; but here his distance failed was too great: Dr. Stukeley therefore took his departure from the main road, to Berkhamstead. But the white camp, and the white field, satisfied not when Richard's edition of the Itinerary appeared: For this too corroborated the statement of Antonine. Still, however, authors continued to suppose that these names were transposed, and the old camp is still called in the great map of Hertfordshire, *Magiovinnum*. So little have antiquaries attended to this necessary part of their task, the analysing of the old names for the features of nature, that the roots and serviles in these appellations have been unknown for ages; nor have authors understood that the present names, *where altered*, were universally meant to be translations of older ones.—But to return, *Durocibrus* comes from *Du*, land, *Roc*, a plain, and *Bri*, an hill. All our writers have been at a loss for *Brius*, which is here changed in the ablative plural to *Brivis*; and they have uni-

versally rendered it a bridge or a ford: But no proof more is necessary, than the explanation here given, to shew, that they have in this word been all mistaken; and if more proof be required, we state—that at Dunstable, no water, no bridge, nor ford, is to be found; and that the appellation of *plain land bill*, or *bills*, suits exactly the situation.

To the translation *Dunstable* we now attend, *Dun* hath been derived from *Dun*, a robber. The word *Dun* hath been explained in the 5th essay. A market for the public exposure of goods, was, by a northern nation, named a *Stapel*; and the Saxons are supposed to have used the word in this sense, in translating names of places ending in *Staple* or *Stable*. But a more ridiculous supposition can scarcely be imagined, altho' it hath passed as truth for ages.—The word *Tabb*, *Tav*, or *Tab* may imply the ocean or water, and by a comparison of surfaces, a level, or plain. This also obtains with the word *Æquor*, wherein from a level, the sea is inferred. I have shewn in this and my former work that *Ur* is sometimes changed to *Ul* and *Ol*. *Ur* means border land, land, or border. And as *Ur* is a variation of *Er*, border; so *Ol* is only a variation of *El*, in *tabel* or *table*. The word *tabel* or *table* therefore implies the plain land: and *Dunstable* will be an exact translation of *Durocobrius*. I shall just add, that we have a *table bill* at the Cape of Good Hope; and land called *table land* in various parts of the globe. The situation of *Barnstable* is on a plain exactly corresponding with the explanation here given.

The term *Mad*, in *Madning Bower*, or *Madbin*, or *Maiden Bower*, and in *Madning Money*; names of the old camp, and of the money found in this place, the etymons of which are unknown, is derived from *Madb*, a hill or plain. *Ning*, *Ing*, and *En*, imply land. *Bower* may come from *Ber*, or *Bor*, border; or be a corruption of *Bor*, a camp, or of *Burg*, a fort or village. *Maiden Bower* will then mean the plain or hill land, border, camp, or fort. *Madning Money*, the hill or plain land money.

MAGIO-VINNIO, M. P. 12.

Old Fields, near Fenny Stratford.

We now visit *Magiovinnum*, to see whether it means *the white plain*, or *the white fields*, or not.—The word *Magb*, Gaelic for a plain, may be derived from the root *Aigbe*, an hill, and may be rendered, perhaps, hill or plain. The letter *M* is often prefixed to terms of magnitude in description, and it is worthy of remark, that many of the roots for hills and plains are the same. The reason of this coincidence is, that many words imply depth as well as height; and that the tops of hills or elevated lands, as well as bottoms, often contain level grounds.—*Vin*, in *Magio-vinnium*, is written *Nin*, in *Magio-ninium*, and *In*, in *Magintum*, all of which are names for this station. *When a syllable ends with a vowel, and a vowel is to begin another, a consonant is generally prefixed in old names, to strengthen the pronunciation.* Thus the people called by Tacitus, *Trinoantes*, are also written *Trinovantes* and *Trinobantes*. The syllables *Vin*, *Nin*, and *In*, from what has been said may be synonyms, and each mean land. But the present name is said to be *the Old Fields*, or *Auld Fields*, and to be at a little distance from Fenny Stratford. This translation of *Auld Fields* was derived from *Magb*, a plain or field. *Vin*, here land, or perhaps hill land, was mistaken by the Saxons for *Fion*, old; and the misapplication of the terms as a translation of *Magintum* is obvious; and yet it is evident that this people derived their improper name from *Magiovinnum*.

LACTORDORO, M. P. 16.

Tocester, or Towcester.

This famous old station is generally derived by antiquaries from *Lach*, a stone, and *Dour*, water.—By Monf. Bullet, in his Celtic Dictionary, from *Lach*, a stone, and *Torri*, to cut. Mr. Hals, in speaking of Whitstone, in Cornwall, says, “It was taxed in Doomsday by the name of *Whitestan*; which, as I apprehend, he continues, hath mystery in it, and refers not to any common stone in the parish, but to the words of our

Saviour to the Seven Churches of Asia."—"To him that overcometh will I give a *white stone*, and in the stone a new name written, *which no man knoweth* saving he that received it."

I may suppose from the above that *the water stone, the to cut a stone, and the white stone of the Revelations*, did clearly appear just explanations to these authors: But to other men, possessing only the common powers of discrimination, and being unable to encounter mysteries, they may not be so easily understood: I will beg leave therefore to give another explanation of *Lactodorum*. The word *Lac* is lake or stream in various places; *Lactō* is the ablative. The term *Dor*, implies often an inclosed border or camp: But taking the aforesaid ending *To* for an inflection of *Tau*, water or stream, the Saxons translated the name of this place *To*, *Tow*, and *Tofe-ceaster*, or the water camp. In this, however, they have dropped *Lac*, and taken its ablative ending as their translation. It appears, notwithstanding, highly probable, that *Tocester*, or *Towcester*, is the site of this old station: for when we consider that this place lies on the Watling-street, that its distance agrees with one of the numbers in Antonine, and that the ending in *Ceaster* generally denotes a camp; we may perhaps rightly fix *Lactodorum* at *Towcester*, where authors report, that the remains of a camp have been discovered.

ISANTA-VARIA and BENNA-VENNA, M. P. 12.

Burrow-Hill.

Isanna-varia, unknown in import, I explained in another publication*: I have in the following corrected my former labour.—It is derived from *Is*, water, *An*, a diminutive, and *Varia*, from *Bar* or *Var*, an head or hill. *Daventry* comes from *Daw*, a stream, *En*, a diminutive, and *Tre*, written for *Tir* or *Ter*, land.

Buckfestre, in Doomsday, is now *Buckfastleigh*; in which *Leigh*, implying land, has been substituted for *Tre*. But

* *Monthly Magazine*, where I endeavoured to explain the names of several stations.

Tre was in this word pronounced *Ter* or *Tir*, which is Gaelic for *land*. It is, however, pronounced *Tre*, in Cornwall and other places; and is said to mean "a town, a village, or gentleman's feat;" and Dr. Pryce calls it "an original word." But houses borrowed their names from the *common* names of land, and land itself is the import of *Ton* or *Town*. When we speak of our houses we still call them our lands; and the King's towns are called *Terræ-Regis*. I have thus explained the little word *TRE*, which, tho' only a mole-hill, has long been accounted a mountain.

Isanna-varia might take its name partly from a spring on *Burrow-Hill*, where was the original site of this station. *Burrow* is a name, to which we have every day some reference, tho' we have never analysed it.—The words *Berry*, *Bury*, *Borow*, *Borough*, and *Burrow*, have been unknown in their original and various significations to all our writers.—*I* or *Y* is Gaelic for little; and the diminutives of *Bear*, *Ber*, *Bor*, and *Bur*; border, head, &c. in general use, are *Berry* and *Bury*. *Berry*, when referred to the tops of hills, may be derived from the Gaelic word *Bearradb*. *Bir* or *Ber*, water; and *Bar*, or its inflection *Ber*, an head, &c. may also in composition of names, be found with diminutive endings. *Berry*, taken for granted as implying *top*, and being found in names which have referred to something in *bottoms*, has been supposed by Kennet, Spelman, and other antiquaries, to have implied *tops and bottoms*: But neither is implied in this word further than it means *little top*, *little border*, *little stream*, *little bottom*, &c.

The words *Berry*, *Bury*, *Borow*, *Burrow*, and *Borough*, are said to have originally meant hill; but as etymologists have been unacquainted with the roots of words, they have been unable to account for this meaning.—*Ber*, *Bor*, or *Bur* are then derived in their roots from *A*, an hill or rising ground, pronounced *Au*, and changed to *Ar*, *Er*, and *Ur*. These words are from the Gaelic, and imply border, rising ground, or hill; and with *B* prefixed, the same as mentioned of *B* and *P* in the 5th essay: To these, if we add the diminutive *Y*, we have the word *Berry* or *Bury*. *Or*, *Er*, and *Ur* then may

be head, brink, or border, to which *B* has been prefixed in *Bor*, *Ber*, and *Bur*.—After *R*, the letters *D* and *T* were sometimes added to strengthen the sound, and hence the word *Bord* is Gaelic for border.—The vowels *E*, *O*, and *U*, often changed to *I* or *Y*; and hence *Byr* was likewise in composition border. I have shewn that *Ic* may imply border land; and *Ig* will imply the same, and this being often the situation of banks, of mounds, and fortresses, the compound word *Byrig* became a name for a raised border or a fortress.—But *Acba* or *Ach*, a mound, would change to *Agh*, to *Ugh*, and to *Ough*, and imply in old names the same as *Igh*.—*Bur* or *Bor*, in *Borow*, *Burow*, or *Borough*, is derived as above; but *Ou* or *Ow* is often an augment, as in the *Danou*, named by the Romans *Danubius*; and the difference between our Berrys and Burrows in this case will be, that the first are generally small hills, or hills with small tops; and the second are sometimes larger, or hills with larger tops. These of old were fortified or walled, were *places of safety*, were accounted castles and camps, from camps of old being formed upon them; and in process of time, all fortified or walled towns, being *places of safety*, were, according to law writers, named Boroughs: Lastly, Boroughs *being places of safety*, the name was transferred *from the places to the people*, who became safeguards of each other; and bodies of ten families, who became such safeguards, were at length called boroughs. I have now explained these terms in the best manner I can.

BENNAVENTA or BENNAVENNA, also unknown in import, comes from *Beinn*, an headland; and since *V* and *B*, as letters, have the same power, *Venna* or *Venta* is derived from the same: But camps of old being fixed on heads, *Venta*, near Norwich, was translated *Castor* or *Caistor*, which is camp; and hence *Bennaventa* may mean the head land camp. But as *Ta* was a plural ending, I should not be surprised if this word also implied the head land camps.

Camps, forts, towns, villages, and resting places took the ancient names of the lands on which they stood, and hence we have seldom any particular names for these in very ancient appellations. The word *Ton*, originally land, was given

as a name to the erections upon it. *Ais*, Gaelic for an hill, is also the name of a fort. The word *Ham*, originally border, has been used for village, town, &c. *Cofan* implies a footway, in which *Cos* is foot, and *An*, the land or road. *Greaflann* is an inn; and this word literally means a guest-house, in which *Lann* implies land, as well as house. I have, in the 3d essay, shewn that *Arm* in *Armin*, means the army, and *In*, the land or road. Hence then words for land or border land, were chosen for names of roads and of inns: And *In* or *Inn* too, was thus adopted: For an *inn house* means a road house; and by the suppression of house, *Inn* itself became the name for a road house, or for a house of accommodation. In like manner *Vin* or *Ven*, being used the same as *In*, as shewn in Magio Vinnio, would naturally imply the same. To the letter *N* a *T* was often added, and hence *Ven* became *Vent*. To the strong ending in *T* an *A* was sometimes annexed to recover the voice from dwelling on the syllable; and hence *Venta* is an *Inn* in the Spanish, and in that language it also means a sale for goods, or a place of sale for them. From the *Ventas* being resting places, inns, or places of accommodation, passage, trade, &c. some of them became towns, forts, and camps, as our *Venta Belgarum*, *Venta Silurum*, and *Venta Icenorum*; names which have perhaps never been rightly understood, rendered, or traced.

This word has been supposed to mean “*Benavon*, or the head of the river,” by Pennant and others, from the *Nen* running underneath this hill. But *Benna* and *Venna* are most likely distinct words, at least intended to be of different meanings. If we suppose this term originally divided into *Benn* and *Aven*, even then the translation of these authors will be wrong: For *Aven* will mean what it is here, the little water. Supposing *Aven* then to import this, *Bennavenna* will imply the same as *Isannavaria*, and will be another name for the same place. On the contrary, if *Bennavenna* should have been a camp, nearer the street as many suppose, then I should not look for a translation of *Isannavaria* in this name, nor place its site on Burrough-Hill. But I conceive, as *Beinn* implies an head, and *Varia* the same, that Burrow-hill is the

place meant in both words; and unless there had been two such heads as these names demand, nearly in the same place, which is not the case, I cannot imagine that these two like names refer to more than one headland; and so authors have given themselves much unnecessary trouble, to distinguish one of these names from another, where no difference could take place.

Bennaventa then may imply the head land camps as above-mentioned, and take in all within the range of this old settlement or hill. But there is one part of these works which antiquaries suppose to have been Bennavenna, and which they call *Burnt Walls*; and here again they mistake in fixing the name to this particular spot: For *Burnt Walls* too is a name which may refer to all the works on this hill. We have in Essex *Burntwood*, named also *Brentwood*. *Ber* is sometimes written *Bre*, and hence *Ber-en*, head or hill land, has been in various instances contracted to *Bern* and *Burn*, and changed to *Bren*: To the ending in *N* a *T* was often added, and hence *Burnt* and *Brent* in the names of places. The word *Wall* comes from *Balla*, changed to *Walla* and *Wall*, and means a wall, fortress, or camp. *Walls* is the plural, which with *Burnt* or *Brent* will imply the headland walls or camps, and which is what *Bennaventa* may import.

TRIPONTIO, M. P. 12.

Cathorpe.

This has been accounted a Roman name for three bridges, "But it is not to be imagined, says Dr. Stukeley, that the Romans would make a bridge over this rill, or one so entirely large as to denominate the town." The Doctor, therefore, among others, gives another derivation and fails. *Tri* may be derived as *Tri*, habitation, or as *Tre*, from *Tir* or *Ter*, or it may come from *Triath*, and this from *Aitbe* or *Ai*, an hill. *Pont* is an old word for point. *Rugby*, accounted this station by Horsley, was called in D. Day *Rocheberrie*; but the distance from Benonis is too great; and its names agree not with *Tri-pontium*. *Lilborn* is therefore said by authors to be the place; but tho' castles, trenches, pavements, &c. remain here; and

the distance is not so wide as Rugby; yet its name agrees not with Tripontium. *Sbaughwell*, *Showel*, or *Sbovel* is likewise stated to have been this station, and this name might better agree with the old Celtic one; but the distance here is too little. At *Catborp* there are remains, and this place and *Lil-born* are accounted one settlement. I shall therefore attend to *Catborp* only. In composition, the roots for land take many prefixes: And as *On*, land, takes *D* in *Don*; so *Or*, border or point, takes a *D* in *Appledore*, and other names on borders. Moreover *Ham*, border, takes a *P* in *Hamp-shire*. In like manner *Dor*, used as *the* border or point, has a *P* added in *Duffeldorp*: But *Dorp* and *Thorp* are the same; and each originally meant *the* border, point, &c. *Catborp* is on the *Watling-street*, at a proper distance from *Benonis*. *Can* or *Cat* may imply hill, or be a synonyme of *Tri*, in *Tripontium*. *Thorp* is a synonyme of *Pont*, the remainder of the term. *Cautborp*, *Cattborp*, or *Catborp* may therefore be a translation of this station. Thus have I attempted another unknown term, but the reader may conceive that the exact place of this station is as yet not ascertained.

BENONIS, 9.

Copston.

Benon, from *Beinn*, an head, and *On*, land, implies the head land. This station is or was in the parish of *Copston*, which is a translation, and means also the head land.

At the place where the fosse crosses the *Watling-street*, there is erected an handsome obelisk, with a Latin inscription purporting that the *Venones* here kept their quarters. The inscriptions at *Brockley-hill*, and at this place, are not the only fanciful monuments, arising from misconceptions of ancient terms. *Benon* and *Venon*, being names for headland, and this headland being the chief in the middle of the kingdom, it took its name from the principal features of the country.

MANDUESSEDO,* M. P. 12.

Mancester, Warwick.

Is said to be derived "from a quarry of free-stone which lies near it, and to have been given from the stone there dug and hewed: For it is stated by Camden, that in the British, *Maen* is a stone, and *Fofward*, digging; and these joined together, are conceived aptly to express Mandueffedum." But I see no connection between digging and stone, and the features of this station. Digging and stone imply neither hill, valley, plain, stream, camp, nor mansion, nor can the derivation of any thing referring to other features of nature be deduced from them. The word *Mon*, varied to *Man*, may imply an hill, and *Sed*, a seat, camp, or station. The Saxons translated it the hill camp, in which they rendered only the above syllables, and from which I suppose that the word may have been written by the Romans *Mandufedo*, and that the Saxons supposed *Du* or *D* the ending only of *Man*.

ETOCETO, M. P. 16.

Wall, Staffordshire.

This place may have been named *Etoc*, and is not fully translated by the Saxons in *Wall*. *Et* is derived from *Aitbe*, an hill, which changes to *Ait* and *Et*. *Oc* means the land or fortress, and the word the hill land, or hill camp. *Wall* comes from *Balla*, a fortress, and not from the old walls of the place as all our writers imagine.

If *Etoceto* come from *Etocet* or *Etofet*, *Et* will be derived as before. *Cet*, *Set*, or *Sed* means as in the last, the seat, the camp, or station.

PENNOCRUCIO, M. P. 12. Perhaps *Brewood*.

A Welsh gentleman of Mr. Reynolds's acquaintance rendered this word by *Pen-crych*, which implied he conceived a rough bead. The situation of Pennocrucio is unknown, and

* The Essedum was a war chariot, to which this camp may have been likened; or rather perhaps the war chariot may have taken its name from a word for a camp.

Pen-cruc will be found to have other meanings, and these to express more appropriately the features of nature, than *rough bead*.—*Penkridge* has been accounted the place; but this town is two miles at least from the road, and on a marsh; agrees not with the name; nor does the distance answer to the Iter. *Pennocrucio* is further stated by authors to be on the *Penk*, from which they suppose it took its name.—The word *Pen* is head: *Cruc* may come from *Crioch*, an end or territory. Near High-gate we have *Cruc-End*, in which *End* is the same as *Cruc*. *Croc* is also horn, and *Crucbe*, in Doomsday Book, Somerset, is now called *Crewk-born*. Hence *Pennocrucio* means the head land end, or the head land territory.

The only town which answers to distances in this Iter, and which has any remains, is *Brewood*, in Doomsday "*Breude*." "Which place is said in Gough's Camden to have been an old Roman city, and in plowing the fields, that they frequently find Roman coins, and other antiquities."

It was anciently common to call old camps, *battle places* and *war places*. The word *Crioch* also means *war*, and hence the war head land, or the head land camp, may have been the import of *Pennocrucio*. I have now given my reader all the information I can on this name, leaving him to adopt or reject whatever he pleases in his search of *Pennocrucio*.

The situation of *Brewood* is to me unknown; I cannot therefore compare its features with names: But *Bre* implies an head land.—From whence *Ude* is derived is not so easily traced, for I do not conceive that it meant a wood: Supposing it then to imply the same as *Cruc*, an end, it may have come from *Odb*, changed to *Udb*, which means the sharp end or point of any thing. But *Ude* may be a contraction of *Unde*, which may be an inflection of a word for land, or may come from *Ad*, water, changed to *Ud*, or *Ude*, in either of which cases it will not answer to *Cruc*, an end, tho' it may describe the situation of *Breude*. These particulars are stated to promote further examination. I have seen no author who supposes this to be the old town; and yet there is no other place besides, which answers in situation, in name, in distance, and in remains, to *Pennocrucio*.

UXACONIO, M. P. 12.

Place uncertain.

Is scarcely traceable in situation, so compleatly has Vulcan filled the country. *Uxaconio* is said to be *Oken-yate*, or *Red-Hill*, near Okenyate.—*Ux* is water, *A* may mean hill, or be a contraction of *An*, a diminutive, or of *An*, land; or which is most likely, be a Roman termination. *Con* or *Cun*, from *En*, usually varied to *On* or *Un*, (as in *Ton* or *Tun*, land), means in *Man-cunium* or *Man-cheſter*, the camp: In *Uriconium*, in which *Ur* is border, it meant also *camp*: It will therefore mean in *Uxa-conium*, the camp likewise; and the whole word *Uxaconium* will imply, the water camp.—*Oken-yate* agrees not with distances, nor does the name seem to correspond with *Uxaconium*. “Red-Hill” seems to answer no better, and unless some name of a manor, in which these places lie, should convey the sense of the old name, I think we should hesitate about the site of this station. I must therefore here allow the obligations which exploring antiquaries have laid me under, in giving me sufficient data in other instances to proceed upon; and wish future travellers more success in describing the sites of old camps, and in searching for their ancient names.

VIRICONIO, or URICONIO, M. P. 11. *Wroxeter.*

We unfortunately run to the Antipodes for the names of places, and overlook the real situations. *Uriconium* has been derived from the *Wrekin*, tho’ this hill is at some distance from it, and hath been called by the Saxons *Wrekinceaster*.

“It is impossible, says Mr. Gough, to look at the situation of *Wroxeter* under the preeminent *Wrekin*, and not be convinced that its name is to be derived from this natural pyramid, and that the Romans adopted a British name in their pronunciation of *Uriconium*, *Wriconium*, synonymous to the present *Wrekin*, q. d. *Wrekinceaster*.”

Mr. Whitaker differs from all other antiquaries in this name, and by splitting the first syllable of *Uriconium*, makes its etymon *Y Ricon Caer*—the city of Kings.

Appellations adopted as etymons are often diverting; and changes of names to fanciful peculiarities are generally amusing: I could quote inapplicable terms to enliven our story; but I cannot always pass them by without examination. Uriconium must therefore be analysed. Its descent must not be admitted to rest on imagination, nor allowed to be capriciously dissected, or whimsically disjointed.—*Old names describe situations*:—And the site and name of Uriconium suit not the features and name of the Wrekin. The Saxons indeed, as well as our own writers, supposed that the Wrekin gave name to this famous old town.—The reader has often found these people mistake; and I must again prove them, not to be infallible guides. The imports of these old names then shall decide this point; and here I have no uncertain terms to explain.

One of the fides of Uriconium lays on the border of the Severn, another on a small rivulet; and like many other Roman stations, it was situated near the confluence of the two streams.—The word *Ur* means border or point, *On* is land, and with *C* prefixed it implies inclosed land or camp: The word means, what it really was, *the camp of the point or border*.

Let us now see what the *Wrekin* means. The word *Bre* is hill: It comes from *Braigbe* or *Bregbe*, pronounced and written *Bre* and *Bri*. Its root is *Aigbe* or *Eigbe*, an hill.—*G* in old terms is often changed to *C*.—Thus *Blaigbe*, an hill, is often changed to *Black*, as in *Blaigdon*, written also *Blackdown*. I have referred to such changes in the river Dee. *Bregbe* then in like manner will change to *Breg* or *Brec*; and as *B* often changes to *V*, and this to *W*,* *Breg* and *Brec* will change to *Wreg* and *Wrec* in old names. We have accordingly *Wreg-Hill*, in Northumberland, where *Wreg* means hill, and the same as *Wrec* or *Wrek*, in the *Wrekin*. The word *In* is land, and *Wrekin* will imply, what it is, *the bill or bead land*. From this it is easily seen that neither of these names came from the other; and that their imports are totally unlike.

* See Lhuyd's *Archæologia*,

I here close my comment on this long Iter, where it now runs into Wales, a principality which I shall not enter. I may, however, intimate that *Varis* means the little head: It is now *Bodfari*, the little head town.—*Conovio* means the water camp: It is now *Caer Hên*, which also implies *the water camp*, tho' it is generally understood by antiquaries to mean *the old city*. But as *Av* or *Ov*, in *Conovium*, implies water, so here *An*, varied to *En*, and aspirated becomes *Hen*, and means the same. I have here taken the liberty of explaining the meaning of *Hen* in our old names. This word, erroneously supposed to come from the Welsh, and to imply *old*, has produced many laughable derivations. We have in consequence of it, our *old* towns, and our *old* hills; but altho' we have our *new* towns, we have never gone so far (except in the case of *Cisbury* hereafter to be mentioned), as to form *new* hills for *old* settlements.

RICHARD, ITER. II.

A Segontio Viricovium usque M. P. 73, sic:

Heriri Monte	25	Tommen y Mur in Maentrwg
Mediolano	- 25	Said to be on the Tanad
Rotunio	- 12	Rowton, Road Land
Viriconio	- 11	Wroxeter.

Dr. Stukeley says, that "Herirus Mons has its name from the eagles inhabiting the place." But Heriri, in *Heriri Monte*, comes from *Eirr*, snow, and *Ire*, land.

This Iter runs on the South Watling-street from Segont to Tommen y Mur, thence to Bala on the Tanad, and nearly where the Roman road crosses from Caerfws to Chester, is supposed to have been the lost station Mediolanum. It runs thence on the north side of the Brythen, and is obscurely traceable to Rowton and Wroxeter.

RICHARD, ITER. III.

	<i>Richard, Iter. 3.</i>	<i>Antonine, Iter. 9.</i>	<i>Sites of Stations.</i>
Richard says Camu- loduno Colonia }	Durofiso 12	Durolitum ... 15 & 6	Leighton 6
	Cæfaro Mago 16	Cæfaromagum 16 & 26	Unknown
	Canonio 45	Canonium 12	Unknown
	Camaloduno 9	Camalodunum 9 & 8	Colchester
	Ibi erat Templum Claudii Arx Trium- phalis et Imago Vic- toriae Deæ.		
	Ad Sturium Amnem 6 Et finibus Trinoban- tum Cenimannos advenis.	Ad Anfam 6	Border of the Stour 6
	Cambretonio 15	Cambretonium .. 15	Brettenham 15
	Sito Mago 22	Sitomagum 22	Thetford 22
	Venta Cenom 23	Venta Iceno- rum } 31 & 32 Iter. 5.	Castor, nr. Norwich 31
	Camborico Colonia	Icianos 31	Thetford 31
	Duroliponte 20	Camboricum 35	Chesterford 35
	Durno Mago 20	Durolipontem 25 & 18	Huntingdon 25
	Ifinis 20	Durobrivas 35	Chefterton & Castor 20
		Causennim 30	Uncertain, perhaps
	Lindo 18, 20	Lindum 26, 36, & 30	Ancafter 25
			Lincoln 18

In this Iter there are so many uncertain stations, that we cannot trace the roads.

DUROSITO, M. P.

Place unknown.

From *Dur*, water, and *Sit* or *Site*, head, road, hill, or feat. *Low Leighton* lies on the side of an hill near the river *Lea*. This place answers in distance to one of Antonine's numerals, and has remains. Rumford, on the road to Colchester, answers to a numeral of Richard's, and means the ford place; boasts of no remains, and its name proves not a common situation with the old one. By the road of Leighton the crossing of many branches of the stream were avoided.

CAESAROMAGO, M. P.

Place unknown.

This place is unknown. Mr. Reynolds supposes it to have been at Widford, "where a considerable quantity of Roman bricks and tiles have been found with other marks of a station." It is a mile south of Chelmsford. Other writers say that the old road ran thro' Writtle. There is nothing improbable in Mr. R's supposition.

CANONIO, M. P.

Unknown.

Canonio means the lake land, from *Can*, a lake, and *On*, land; but where to place it I know not. *Canfield* would be a perfect translation, but no Roman remains have been found in this place, tho' it lies near the itinerary distance from *Colonia*. To ascertain the towns in this iter, some travelling commentators take the direct road to Colchester, and find no information: Others go more south, and are stopped at Maldon: Whilst a third party steer north and reach Dunmow. Most of these, however, consider themselves right, when they arrive at Colchester. In the interim *Camalodunum* is disputed by a few: For by splitting the first syllable, and adding *M* to the remainder, *Maldon* is formed. But this splitting of syllables divides not the antiquities, adjusts not the distances, nor elucidates the names; and in all these respects, Colchester has behaved very unhandsomely to Maldon.

CAMULODUNUM, M. P.

Colchester.

Camalodunum is stated by some to be merely the title of a camp, and to come from *Camulus*, the British Mars, and *Dunum*, a town. Mr. Baxter derives it from *Cam a laün iüi dun*, which means, he states, a temple or a town on an hill at the winding of a river. *Colonia* is derived by authors from *Colann*, which they render a current of waters. Lastly, and what is most celebrated in story, Colchester has been derived from King *Coel* the second, who is said to have repaired and beautified this town, and to have given it the name of *Cayr Coel*. These are the reputed origins of the names for Colchester, which exhibit fancy and unskilfulness sufficient.

Mr. Morant found by Antonine that from London to *Colonia*, in a journey to Carlisle, thro' *Cæsaromagus* and *Colonia*, it was 52 miles: And that from London to *Venta*, in another journey, thro' *Cæsaromagus* and *Camalodunum*, it was also 52 miles. And from these premises only he concludes (exactly as other authors) that *Camulodunum* and *Colonia* are the same place. But this proves *nothing*, except you can shew that *Colonia* and *Camalodunum* were in the same old road, the vestiges of which are now lost, and that one stood in the same place as the other.

The following is therefore intended more clearly to shew, that these words stand for one another in the Itinerary.

Ptolemy writes this name *Camudlban*, Antonine, *Camulodunum*. It was also named *Colonia*, whether from the headland on which it lies, or from being a colony of the Romans, or from both, the reader will judge. It was called by the Britons *Caer Colon*, and this not only described the place, but gave name to the stream.

In essay 6th, *Cam* has been proved to mean head or water, in names of places, according as its root may have proceeded from a term for hill, or from one for water or stream. But as *Ud*, in *Camudlban*, was derived from *Ad*, water, *Cam* in this name must be head. Further if *Cumudlban* and *Camulodun* are synonymes, *Ud* and *Ul* will mean the same; accor-

dingly *Av*, water, varies in names to *Au*, *Al*, *Ol*, and *Ul*.—*Col* also, in *Colonia*, means head, and *On* is an inflection of *An*, water. *Cam* then and *Col* in these names are synonyms, as are also *Al*, *Ol*, or *Ul*, as well as *On*; and hence there can be no difficulty in rationally resolving these names.

1st. In *Camudlban*—*Camud* means the water head, and *Lban* is land or camp.

2d. In *Camulodunum*—*Camul* means the water head, and *Dunum*, land or camp.

3d. In *Colonia*—*Colon* means the water head, and *la*, territory.

4th. *Caer Colon* is then the water head city or camp.

5th. *Colon*, *Colen*, or *Colne*, as a stream, is the head water.

6th. *Colon* or *Colnechester* is the water head camp.

7th. *Colchester* is the head camp.

In ancient times settlements were described by their natural features, and camps often took these names. We have here shewn that *Camulodunum* and *Colonia* were synonymous names, and that they referred to the same features of nature: This is one step more towards a proof, or probable conjecture if you please, that these places were the same. We had before given their like distances—we have now shewn their like features; and if we consider in addition to this, that *Ad Ansam*, or the water border, is fixed on a point of the *Stour*, 37 miles from *Thetford* on one side, or to 6 from *Camulodunum* on this, or the opposite side; and that there is no other place, except *Colchester*, exactly 6 miles from *Ad Ansam*, or the *Stour* border, to the west; and 52 miles from *London* on the east, which has old camps; or can shew probable remains, to compare with its synonymous names, as above found; we shall from thence have much more certain grounds to conclude that *Colchester* is *Colonia* and *Camulodunum*, than from the limited premises which *Mr. Morant* and others have in direct argument produced upon this subject.

I shall close this with mentioning that *Camal*, *Camol*, or *Camul* means the same. The *A*, *O*, and *U* were anciently used for each other, and therefore all the discriminations of authors on these readings, whether from coins or otherwise,

have arisen from ignorance of the ancient use of these vowels. But my readers will guess, that without knowing the imports of old names, commentators must often have written learnedly upon them.

To corroborate what I have here written, and to fix this town, my Colchester friends will attend me to

AD ANSAM, or AD STURIUM AMNEM, M.P. 6.

To the Water Border 6.

"Six miles, says Camden, from Camalodunum, Antoninus fixes a place, which he calls 'Ad Ansam.' I once imagined this might be some boundary of the colony of Camalodunum, resembling an *Ansa*, or handle."

"Ad Ansam, says Mr. Gough, seems to be the most undetermined situation of any in the county." If we allow Camalodunum to be Colchester, Ad Ansam is to be sought for on the Suffolk edge of the county, and then Richard's Ad Sturium Amnem, has the fairest claim, supposing *Ansa* to be another name for the *flexures* of that river."

The uncertainty of this situation obtains only from the uncertainty of its name. The Stour is reported by Hollingshed to have been formerly called the *Ens*: And as the change of *Ans* to *Ens* was very natural, and as the Stour is about six miles from Colchester in the road of this Iter to Venta, I conclude that *Ansa*, from *Ans*, a stream, and *A*, a contraction of *An*, border land, or from *A*, an hill, means the water border, or water hill; and that it lies somewhere in the parish of *Langham* (the lake or water border), or on the opposite side in Suffolk.

But it may be asked me how the word *Ans* is formed, so as to convey a term for water: To which I reply, that *An* is water; and *Ans* may have formed a plural word.—But we have various endings, to which letters are added, sometimes corruptly, and sometimes to form stronger sounds. Thus, after *N*, a *D* or a *T* often follows. We have also *P* frequently following *M*. From the same causes *K* also is a letter which is often added to syllables. Moreover *S* is thus

added in the *Ems*, a river of Germany, and in the *Tems* of our own country.

Let us suppose that *Ana* was the old name of this place, and, like *Ifca*, that it meant the water hill, or the water border land, from *An*, water, *A*, an hill, or *A*, a contraction of *An*, border land. Let us also suppose that *Ana*, as this stream was called *Ens*, would sound better and stronger as *Ansa*. We know that letters were added as above-mentioned; and whether the *S* were taken to strengthen the first syllable, or as a prefix to the second, is scarcely worth enquiry. In this manner the weak reading in *Trinoantes* is changed into the stronger one of *Trinovantes* and *Trinobantes*, by the prefixes *V* and *B*:—And by referring to Magio-vinnium the reader will be further informed on this subject.

It will be in vain to contend against this mode of accounting for such names. No *bangles* will avail, nor will any *flexures* of streams assist us: For after all, even these last are here merely *bangles*.

We all suppose, or take for granted, that the line of this Iter ran somewhere towards the N. E. from London to Caistor. We have shewn that it touched at Colchester; and that the direct distance from London nearly agrees with the numbers of the Iter. We are certainly steering in the right course to Ad Ansam, or the water border, when we find it at 6 miles from Colchester, and 37 miles from Thetford. Had we been strangers, and ignorant of the country, we should not have doubted this, when on our arrival at the six miles end, and at the aforementioned distance from Thetford, we had found ourselves on the border of the stream, pointed out by this word, and had been informed that it was in our road to Sitomagus and Venta. But it often happens, that we want to have self-evident cases made more plain, and at last we doubt them, from their want of obscurity.

To corroborate this statement, it is plain that Richard of Cirencester understood this phrase *Ad Ansam* in the same sense as here mentioned, when he explained it by *Ad Sturium Annem*, a phrase, by the by, which proves that he knew not the meaning of the terms he used in explanation.

COMBRETONIO, M. P. 15. *Near Brettingham.*

Combretonium means the water hill or head land, and the distance is supposed to answer to a place near Brettingham, mentioned in Gough's Camden, where it is said, that "there is a camp about a quarter of a mile south-west of it."

SITOMAGO, M. P. 22.

Thetford.

Aithe, an head, hill, or ridge, changes to *Ait*, in *Aitou*, a mountain, to *It* in *Italia*,* to *Et* in *Etna*, and to *Id* in *Ida*:

* In rendering this celebrated name much historical detail has been displayed by authors. *Italia* has usually been derived from *Italus*, a King of the Siculi; but from whence this *Italus* gained his name, we have not been informed. This then is explaining one unknown term, by another as little known; and were we not accustomed to such explanations, we should not account their authors very wise for exhibiting them. *Italia* has also been confidently derived from *Italos*, a Greek word for an *Ox*, and to shew the applicability of the derivation, it is stated, "that this animal is very common in that part of Europe."—But our *Ox* descent cannot be considered as originating from the features of the country, from which only the name *must* be derived; altho' from its relation to a *Bull*, this classical etymon may readily be accounted for.

The word *Aithe* implies hill, it is varied to *Ait* as above, and to *It* in this name. There are few names beginning with *It* or *Hit* to elucidate this word. The *Hittites* were mountaineers. The word *Itropa* is a ridge, in which *Ropa* is a rope or row, and *It*, hill; and *Itropa*, the hill row or ridge. The word *Idh*, however, means a chain or ridge; accordingly *Ida*, in Mysia, is a ridge of hills; and as *A* is hill, *Id* was perhaps, as in *Idh*,* ridge. But if *Id* may be ridge, so also may *It*. In my essay on the Watling-street I have further considered this. The word *Al*, or *All*, means great, and *Ia*, territory. The great hill territory, or the great ridge territory, then, may be the import of *Italia*.

Taking this explanation in any fair light, its import will be very little altered, but will in every view expressly designate the same features of the country. The idle stories then, which are taught children at our schools on the origin of this and every other ancient name, ought to be regarded by parents with concern. There is a connection between words when they are known; but this cannot exist where they are unknown. Youth should therefore be led into rational research on appellations; and should have truth implanted in their minds relating to their imports. The fancies, the fables, and the stories of the ancients may be attended to in explanation of proper passages. But the teacher must first learn himself in these names to distinguish truth

* This word is often pronounced *Id*. *Stokenteignidh* on the Teign is written and pronounced *Stokenteignid*, *Stokenteigney*, and *Stokenteignhead*. It means the hill land of the Teign ridge.

Ed is also a change of this word in several names, which aspirated becomes *Hed*: But the Gaelic having no *H*, used in its stead an *S*: Hence *Sed*, *Set*, *Sid*, and *Sit*, became hill or head. The roots *Ed* and *Et*, with *T* prefixed, become *Ted* and *Tet*, and imply also *the bead*. *Magb* is a plain, *Lann* is house, and *Magblann* is barracks; that is, camp or field houses; and hence *Magb*, a plain or field, has been used as a word for camp. *Sitomagus* then implies the head land plain, or the head land camp. *Thetford*, anciently *Tetford*, on a plain, had a great artificial camp raised by the Romans for its defence: *Tet* means the same as *Sit*, the head—and not as antiquaries have dreamt. *Magus*, by antiquaries translated *Ford*, was not understood; and the Saxons, as well as our own writers, never analysed the name. In the articles concerning *Noviomagus*, I shall examine this word. The itinerary distance from hence to *Venta* being, as in Antonine, exactly 31 miles, and the names so particularly appropriate, there is every reason to suppose *Sitomagus* Thetford.

VENTA CENOM, M. P.

Caster 31.

Venta is here rightly translated *Caſtor*, which was a name for a reſting place or camp, and this tranſlation ſhould be attended to, as it proves Mr. Blomfield's opinion to be wrong, reſpecting the ſite of this ſtation. The next ſtation is omitted, as Richard knew not how to fill up the blank. But we ſee from what follows that *Iciani* ſhould have been inſerted, and that the track was from *Venta* again to *Sitomagus* or *Iciani*.

ICIANOS, M. P.

Thetford again.

Icianos is here put in the plural from this ſettlement, lying on two oppoſite banks of its ſtream. It may be de-

from error, before he can inſtil into young minds the principles neceſſary to aſcertain the conformity of words to places, or to detect the blunders of writers on theſe appellations. Our books of proper names, tho' conſidered of claffical authority, are, upon this ſubject, filled with incredible tales; and the maſter who wiſhes to ſucceed in expoſing and confuting the fictitious and erroneous ſuperſtructures built upon them, muſt often take common ſenſe for his guide, inſtead of the expoſitions of the writers of this, or of any former age, upon this ſubject.

rived as in essay 3d; or as *lc*, or *Wic*, in the *Wiccii*, from lying on the banks of a stream. Sitomagus referred only to that part of this settlement on which the head or camp lay. The word *An*; in *Iciani*, comes from *In* or *En*, land; *Ician* implies border land. The *Iciani*; the border landers; *Iciani* was most likely the chief town of this district. *Thetford* was also of old esteemed the chief town;* and was no doubt from its name, and particularly from its situation, called *Iciani*, as well as *Sitomagus*. Let us see how our *Iters*, &c. help us out in distances.

In Iter 5th of Antonine, the distances from *Colonia* to *ICIANI*, corrected, stand thus.

To Villa Faustini 25 miles.

To *Iciani* 18

The sum 43

In the 9th Iter the distances from *Camalodunum* to *SITOMAGUS* stands as underneath:

To Ad Ansam . . 6 miles.

Combretonium 15

Sitomagus . . 22

The same sum . . 43

By the road books from Thetford to Chesterford are 35 miles.

By Antoninus from *Icianos* to *Camboricum* are . . 35 miles.

By Dr. Stukeley from Chesterford to Huntingdon } 25 miles.
are

By Antoninus from *Camboricum* to *Duraliponte* } 25 miles.
are

We have here points given, from which it may be shewn, that no other places will suit *Iciani* and *Camboricum*, than Thetford and Chesterford; and as these places answer exactly to the distances in these *iters*, to their situations, to their pe-

* In Pentinger's Table "There is a mark of a large town placed at the line of stations nearest *Sinomagus* (*Sitomagus*) to which the angle there, that is usually made in the line of each town, seems to point. If this figure was really intended to represent that place, *Sinomagus* might possibly be the most considerable town in these parts before Venta." Horsley, page 516.

culiar names, and in their remains, they must be considered I conceive as settled.

This line of road is a lesson for antiquaries, not always to expect the rout leading to three stations, to be constantly the nearest line between the first and third. And at the same time it ought to remind us, that for want of proper research, and of comprehending Antoninus, the errors of our fancies are more to be dreaded than the mistakes of our author, and the blunders of his transcribers. I had myself been nearly lost in the common channel of error; but the import of names extricated me from the current: And now I find that "the tens and fives," supposed too many in Antonine, were only the tens and fives of our own false account.—My Thetford friends have here, in Sitomagus, and in Camboricum, an introduction to the history of their town.

CAMBORICO, M. P. 35. *Chesterford 35.*

1. The uncertainty of this station proceeds from our ignorance of old names, I must therefore write some introductory remarks to the history of this place, and of Cambridge. Dr. Mason says "Cambridge was not Camboritum." "Bede, he adds, represents Grantchester as a small desolate city, and so situated that they came by Ely thither in large boats (Navigiis); but no one that knows the county can think the river could have been navigable, even so high as Cambridge, without much difficulty, much less to Grantchester. It was desolated, 695 and 875, the whole Danish army staid in it. It rather means only the Roman station round the castle, to which the town had grown up as an appendage, and that the inhabitants removed to the opposite side of the river, as at Lincoln, at Bedford, &c. The brook coming from Bourne, and falling into the river *above* Grantchester, might have been the ancient Grant, from that town near its mouth, and Grantden at the head, in whose fields it rises. Few remarkable stations or passes of rivers, but have less ones adjoining; and to Cambridge are annexed Grantchester and Chesterton, tho' no remains of defence at the lat-

ter. Cambridge Castle is now in that parish, and Cambridge itself is in the hundred of Chesterton." Dr. Maſon's MSS.

No one has rightly diſtinguiſhed theſe names. *Riv*, in *River*, is derived from *Av*, water, varied to *Iv*. *Riv* will mean by eſſay the 6th the running water or ſtream. *Crau mere*, at the head of the river Dart, in Devon, is alſo called *Cran mere*. *Crau* may be derived from *Av* or *An*, water: with *R* prefixed *An* will become *Rau*, and will analogically mean the ſame as its inflection *Riv* or *Riu*, the running water or ſtream; to this if we prefix *C* (which means *Col*, or head), the whole word *Crau mere*, (as *Mere* means ſource,) will imply *the ſtream head or bill ſource*.—But *Crau* and *Cran* muſt be, from the uſe of theſe names, ſynonymes: Accordingly, *An* is a ſynonyme of *Au*, water; *R* and *C* are therefore prefixes in *Cran*, as well as in *Crau*, and muſt have originally meant the ſame in the one as in the other.

But the liquids *L* and *R* may perhaps be often inſerted in names, for the ſake of euphony only. Be this, however, as it may, *C* is a prefix to *An*, water, in *Can*, a lake; and as ſtreams had originally beds formed for them, *Can* or *Ken* often implies the incloſed water, and refers to ſtreams. This word is many times varied to *Gan* and *Gon*; and by the inſertion of letters, *Can* becomes *Cran* and *Clan* in the *Crane* and *Clanmay*: Theſe alſo vary in their initials from *C* to *G* in the *Gran*, in Germany; and this with the addition of *T*, to ſtrengthen the ſound, becomes *Grant*, a ſtream in Rothſhire; and means not "*Grey*," as a celebrated writer aſſerts, nor does "*Gran*" imply "*propitious*" in the names of ſtreams, as he imagines. Theſe explanations, and a variety of others, in which this author has failed, were not compared with the features to which they relate; and in a work of ſo much merit, as that from which theſe quotations are taken, more appropriate expoſitions ſhould be ſubſtituted.

Cantabrigia was an ancient name of Cambridge; from *Canta*, a lake, an old Gaelic name perhaps of its ſtream: And as *G* and *C* were commonly uſed for each other, and *R* might only be inſerted for euphony; this name by an eaſy tranſition might become *Granta* and *Grant*; and hence the old

name *Grantchester* might obtain. But *Grantchester* may have been its old name; and *Cantabrigia* a more recent one.

I have shewn that *Amb* or *Am*, water, with *C* prefixed, may imply a lake or stream, or the inclosed head or hill, water, or stream. The word *Boric* or *Borig*, means border camp. *Grantchester* changed its name since the Conquest, from mistaking perhaps the site of *Camboricum* to be at or near Cambridge. The antiquarian tide too is now running very strongly in favor of this place being old *Camboritum*; but we must not look here for our old camp. *Camboritum* was certainly situated at the head of the Cam: *It lies in the direct road from London to Thetford: Its distance from Thetford, as Icianos, is very exact; and its distance from Huntingdon, as Duraliponte, will be found the same.* To the many and heavy complaints against the numerals in this *Iter* of Antonine, by modern antiquaries, the still voice of reason will whisper, that they have searched for stations, in whose names they have not fortunately been skilful. Mr. Reynolds had proceeded rightly in one part of this *Iter*; but he too took his leave of the old track, and now journies to Cambridge, to Ramsay, to West Lynn, and to Boston; and hath left us to describe *Camboritum*, and to correct errors before we meet him again at Lincoln.

Chesterton, near Cambridge, includes the old *Grantchester*; *Cbester* means camp, and *Ton* nothing but land. The camp land, or the city land then, was the import of *Chesterton*, and this might be referred to the lands of the city, and of its precincts, or to the lands of the precincts only; and hence the reason why no remains of defence have been found except at old *Grantchester*.

The village of *Grantchester* (a place at some distance from old *Grantchester*) was in D. Day *Grantsete*. The word *Sete* is derived from *Saide*, or *Sede*, a track; and the word means the lake border, or the lake track; but has nothing in it importing *Cbester*. The name *Gransden*, or *Granisden*, may mean the little stream head: But the village of *Grantchester* took its name from the stream or *Grant*, and had nothing in its old appellation referring to this rill, as Dr. Mason imagined, nor to the adjunct *Cbester*, as generally understood.

From the word *Boric*, or *Borig*, we may derive the word Borough; and the *Borough* Field is the present name of the old camp at Chesterford. This camp has therefore from name, as well as from distances, direct claim for being our station. Add to this its roads, its great size and regularity, its attendant camps, and its great remains; and then consider whether any other in its neighbourhood *could possibly be this place*, or be reckoned *THE colony*. I shall add Mr. Gough's description.

CHESTERFORD, in Essex, is on the borders of Cambridgeshire, near Ickleton. Later antiquaries, says Mr. Gough, have agreed to place the *Camboritum* of Antoninus at Chesterford; where the foundations of the walls, inclosing 50 acres, were till very lately visible all round of an oblong form. The Roman bricks are here pale, $16\frac{1}{2}$ inches by 11, and $1\frac{1}{2}$ thick—which dimensions are less than the bricks of Colchester. Roman coins of the early as well as the later Emperors have been found here; and in 1769, in digging down the walls to mend the road, a large parcel of very fine ones was found in a pot. Here also have been found a bronze bust, fibulæ, and other brass utensils: Several gold instruments resembling fetter-lock or staple: One, weight 8 lbs. was found under a thick rude piece of bronze about 1786, by a miller, who immediately sold it. About 1730, many urns and entire skeletons were dug up, and a small urn of red earth, containing several written scrolls of parchment, but disposed of before any account or explanation could be obtained. Several remains are described in the *Britannia*, and mentioned to be in the hands of a Mr. Shepherd, near the church: And a stone trough, in the hands of Dr. Gower, supposed a receptacle for ashes, called by Montfaucon and others *Quietorium*, with reliefs of human figures."

"Besides the large camp or city, a smaller one may be traced by the church; and an amphitheatre is supposed to have existed between this station and the river, of 100 yards in diameter. Another camp half a mile from the great one, at Hingeston Barrows. A fourth on the Ickleton and Duxford side of the river. A fifth probably in Burton Wood,

two miles off. Ringwell, opposite to Audley Inn, makes a 6th.—The many Roman roads that still retain their name or ridge, about this ancient station, deserve, says Mr. Gough, to be accurately traced. Just by Chesterford are Ickleton and Streethall. The great road runs between them by its walls. Icknild-street parts Essex, Herts, and Cambridge, all the way, and at Royston is crossed by the Ermin-street."—Mr. Gough's Camden.

Dr. Stukeley has described the foundations of a Roman temple at this place, hath given a plan of the city, and mentions its connections with Duraliponte.—*But no author, nor even RICHARD, has suggested that Thetford was Icianos, altho' its certainty seems to be here so plainly shewn, as to place its truth beyond any ones ability to dispute it, with any probability of success.*

DURALIPONTE, M. P.

Huntingdon.

Dur in this name implies water; *A* an ascent or hill, changes to *Au* and *Al*; *Ponte*, from the Gaelic word *Pont*, implies not a bridge, as antiquaries have said, but a point, a head, and here a camp: Accordingly the old fortress is found in Huntingdon; and not in its CAMP BOTTOM OR VALLEY, heretofore called *Gormancester* and *Gumiceaster* (for perhaps *Cumicester*), but now *Godmanchester*.

Huntingdon was by the Saxons written *Huntendune* and *Huntandune*; and its camp in 656 was called *Huntendune Forte*. "*Huntandune, according to Henry its Archdeacon, implies, THE HUNTER'S MOUNT; surpassing, he says, all the neighbouring towns, both in pleasantness of situation, beauty of buildings, NEARNESS OF THE FENS, and PLENTY OF GAME AND FISH.*"—This town bears a hunter in its arms; and the device is not only accommodated to the archdeacon's translation, but denotes that our heralds conceived that the county and town were of old a renowned territory for the chase.—But Huntingdon stands not alone *with a good story*; for every large town produces documents of its celebrity, to keep Huntingdon in countenance.

In *Duraliponte*, *Dur* was water: In *Huntandune*; *Un*, a variation of *An*, is also water, aspirated it becomes *Hun*. In *Duraliponte* the word *Al* may mean as above, or imply a bank or cliffe, or be a change of *Or*, border land, to *Ol* and *Al*; * *Tan* is also the land, or the border land; *Dune* is head or camp, and answers to *Pont* in the old name. *Huntandune* then, which has many remains, and an old camp, was, from distance, from name, and from remains, the station of *Duraliponte*.—From this last appellation may be traced the imports of the stations *Pontibus*, *Ad Pontem*, and *Tripontio*.

DURNOMAGO, M. P. *Chesterton on the Nen.*

Durn in this word, like *Durn* in *Durnovaria*, was originally *Duren*; which from *Dur*, water, *En*, land, and *Magb*, a plain, means the water border plain or camp. Many authors call this *Castor*; tho' it is plainly, from its chief feature, on a plain, *Chesterton*. On the other side of the Nen was *Durobrivis*; which from *Dur*, water, and *Brivis*, an hill, implies the water hill, and answers to the features of *Castor*: But from not understanding these terms, some antiquaries place *Chesterton* here. The Saxons translated *Durobrivis* imperfectly by *Castor*; as they did *Dureno-Mago* as defectively by *Chesterton*. The features of *Chesterton* and *Castor*, however, answer so well to their old names, that we need not doubt their situations.

We left our authors on an hill, which they mistook for a plain. Mr. Reynolds is now at Lynn. Like travelling antiquaries, in this journey, he hath missed his way; and I must hasten to finish this *Iter* to avoid a like fate in the next uncertain stage.

* The change of *A* to *L* in the endings of words was not uncommon. The word *Har* is hill, in Harrow a large hill of Middlesex: And this changes to *Hal*, in Haldon, a hill in Devon.

ISENNIS, CORISENNIS or CAUSENNIS, M. P. 25.

Ancafter.

These names seem to convey very different meanings: But *Is* may imply water, as in the word island: *In* is land; and *Ifinnis* may imply the water land.

Cor may imply inclosed water, a spring, or a stream; *Is* may be a diminutive, and *En*, land; and *Corisennnis*, may mean the little stream land. We have in Devon a small stream, named *Cory*, and this is derived from *Av*, water, changed to *Ov*, *Ou*, and *Or*: The prefix is explained in essay 6th.

The road on which *Causennnis* stands is called the *Armin*, in which name *Arm* means the army; and *En*, land, implies in this word the road. *Armin* therefore means the army road or military way. Dr. Stukeley and other antiquaries, suppose this way was constructed for foot passengers only; and this name seems to support such opinion, without our authors knowing it. I have shewn that *Cos* is foot, and *An*, road or way; and that *Cofan* is a Gaelic word for a footway, or a causeway.—But it has been proved in Bennaventa, that words for lands and for roads, became names of inns and camps. In *Causennnis* too, the word *En* is used for camp; and the name *Cofennnis* or *Causennnis* may from hence mean the road camp. But the word *Casse* is stream, and *Gais* is said to be the same, so that *Causennnis* or *Gausennnis* may otherwise imply the stream camp.

ISENNIS then from the above may mean *the water camp*.

CORISENNIS - - - - - *the little water camp*.

CAUSENNIS or GAUSENNIS, - - - *the road camp, or the stream camp*.

And as *An*, in ANCASTER, means water or road. This name also may imply *the water or road camp*, and the place of this old station would seem to be at Ancafter.

But the least numerals in Richard and Antonine's Iters, from Ifinnis to Lindum, are 20 miles, whilst the distance between Ancafter and Lincoln is only 18: I cannot, therefore, speak with full certainty of this station, tho' there appears no town besides, which has remains and name, to which we can

give a preference, or which is so reconcileable even in distances.—Add to this, that the coins and antiquities found in Ancaster and its vicinity are very numerous.

LINDO, M. P. 20.

Lincoln, 18.

N often changes to *M*, Richard writes *Vindonum*, *Vindomis*. The Greeks and other people changed *M* to *N* for the sake of sound; but generally the roots of words where these changes take place in *old names*, are synonymous. In Lhuyd's *Archæologia* many examples may be seen; and from thence, and what is here stated, I conclude, (as Mr. Baxter has already before me), that *LINDUM* may be written *LINDUN*, (or *Lindon*, as by Ptolemy;) and as *Lin* is lake, and *Dun* an head, hill, or camp, this place will mean the lake head, lake hill, or lake camp.—But as this word is written in the ablative *Lindo*, its nominative may have been *Lindus*, as well as *Lindum*; and as *Dus* is Gaelic for fort or camp, so *Dum* must have meant the same.

It hath been said that this town was named *Lindifs* or *Lindis*: The root of *Dis* may come (as may that also of *Dus*), from *Ais*, an hill or fort: But as the pronunciation of *U* was generally in early times like *I* or *Y*, *Lindus* was, independently of this root, pronounced *Lindifs* or *Lindis*.

The British name of this town, *Lincoit* or *Lindcoit*, agrees also with *Lindum*. *Lin* in this is also lake, and *Coit* is head.

I will now compare the more modern names of Lincoln with its ancient ones.—The name given by Bede was *Lindocolina Civitas*; by Alfred of Beverley, *Lindo coleneceaster*; by Florence of Worcester, *Lindicolina* and *Lindecolina*; by William of Malmesbury, *Lindocolin*; and by the Saxon Chronicle *Lincolla*, *Lincollan*, *Lindcyne*, &c. From its annals I will endeavour to remove the vulgar opinion of *later times*, that *Coln*, in *Lincoln*, is derived from the Latin word *Colonia*; because this town was a Roman colony.

The term *Lin* is universally understood to mean lake: *Coln* comes from *Col*, an head, and *In* or *En*, land; and *the lake headland* describes so exactly the site of this famous old sta-

tion, and agrees so well with its old name, that there is no good reason to suppose it to have been derived from any other source. *Lincoln* then is a contraction of *Lincolen*, or *Lincolin*, which word is varied sometimes a trifle in the above names; but these are so little varied, that its descent may be traced by the eye in every one of them.—*Lindum* lay on the Armin, and boasts of great remains; from which, and its names, it must be found in *Lincoln*.

RICHARD, ITER. IV.

A Lindo ad Vallum usque sic:

Richard, Iter. 4.	Antonine, Iter. 5.	Sites of Stations, from Lincoln to the Wall.
Argolico 14	Segelocum Agelocum, } 24, 14 Iter 8	Littleborough ... 14
Dano 20 Ibi intras Maximam Cæsariensem	Danum 21	Doncaster 21
Legotio 16	Legolium 27, 16	Castleford 16
Eburaco Municipi } 21 olim Colonia Sexta }	Eburacum 21	York 21
Ifario 16	Ifurium 16, 17	Aldborough 17
Catteractoni 24	Iter. 1st inverted.	Catterick 24
Ad Tisam 10 }	Vinovium 22	{ To the Tees .. 12
Vinovio 12 }		{ Bincheffer 10
Epiaco 18		Ebecheffer 18
Ad Murum 9		To the Wall 9
Trans murum intras Valentiam.		
Alauna Amne 25		Brinkburn on the } 25 Coquet
Tueda Flumine 30		Banks of the Tweed 35
Ad Vallum		To the Wall

This Iter, from Lincoln by the Eastern Armin-street, at five miles went to the left, ran straight to the Trent, and passed opposite Littleborough. The Roman road is traceable to Aufterfield and Doncaster; where running into the Western

Armin-street it passes Castleford, Aberford, and Tadcaster to York. From York coasts the left of the Ouse, crosses at Aldborough, runs into the Western Armin-street; passes the Eure, and runs to Catterick, and crosses the Tees near Pier's Bridge; runs by the Royal Oak, Andrew Aukland, and Bishop's Park to Binchester: Fords the Were and goes with the Watling-street to Ebchester; and over the Tyne to the Wall. Thence it runs on the Devil's Causeway, to Brinkburn on the Coquet, to the Tweed, and to the Wall of Antonine.

ARGOLICO, M. P. 14.

Littleborough 14.

Argolico means the little head border, from *Ar*, border; *Col* or *Gol*, an head; and *Le*, a diminutive. It was translated *Littleborough*; and was also called *Agelocum* and *Segelocum*, which from *Aigbe*, an hill; *El*, a diminutive; and *Oc*, border, would mean as before. Dr. Stukeley derives this from "*Agel Auc*," "*Frons Aquæ*," which he supposes the etymology, and in this antiquaries acquiesce; tho' it neither describes the situation, nor explains the name. *Littleborough* is but a lame translation.

North of Lincoln, says Dr. Stukeley, a branch runs from the Ermin-street to the left into Yorkshire. He pursued this by Stretton, Gate Burton, and the Ferry of the Trent to Littleborough, or Agelocum, now a small village three miles from Gainsborough, and on the water's edge. It seems to have been environed with a square ditch, and the water to have run quite round it. The Trent hath washed away part of the eastern side of the old town, and foundations appear on its banks. Coins, altars, and other remains have been found; and swine pennies are taken up in plowing and digging, and are so called, it is supposed, from the swine sometimes rooting them up. We have many settlements bearing the names of *Swin* and *Swine*, as Swincombe, Swinbridge, Swine, Swindon, Swinefleet, Swinehead, Swinefide, Swinton, Swinford, &c.—And altho' these must have all come from the same origin, I feel no inclination to rob the swine of the honor above conferred upon them.

DANO. M. P. 20.

Doncaster 21.

Danum is a place which has not been doubted, and at Doncaster has lately been found an altar, dedicated to the *Dæ Matres*. Leland describes the place, and states that the dykes and walls were to be seen in his time. The syllable *um*, here border, denotes also camp, in many old names.

LEGOTIO, LEGOLIO, or LAGACIO, M. P. 16.

Castleford 16.

Stood at Castleford, near the union of the Calder, and Aire. Camden states that great quantities of Roman coins, called by the vulgar *Sarasin's Heads*, are dug up near the church, in a place called *Beanfield*. I am unable to speak of these coins, of Beanfield, and of the station itself, as antiquaries have not acquainted me with the features of the place; but it is said to have marks of the Romans, and exactly to agree with the distances.

EBURACO, M. P. 21.

York 21.

Eburacum is derived by Camden from the *Ure*; and is the only appropriate *part of an etymon* given in the whole Itinerary by our antiquaries; and even in this, no attempt has been made to ascertain the import of the whole appellation.

This city was named by the Britons *Caer Efferoc*, by the Saxons *Ebor-wic*, by Nennius *Caer-Ebrauc*; the British history derives the name from the first founder *King Ebracus*. "But with submission, says Camden, to better judgments, my opinion is, that the word *Eboracum* comes from the river *Ure*, implying its situation upon that river. Thus the *Ebur-ovices*, in France, were seated upon the river *Ure*, near *Eureaux*, in Normandy. The *Eburones*, in the Netherlands, near the river *Ourt*, in the diocese of Leige, &c." Camden has here judged rightly. The Romans often wrote *V* for *U*. The river is the *Ouse*, which in our time changes its name at

Aldwark Ferry, where the *Ouseburn* joins it; but it is plain that in the time of the Romans this stream was even at York called *Euor*.

Whether *Euor* or *Ebor* means the stream, or the great stream, I leave to the reader.* The ending *Ac* in *Eborac*, is *Oc* in *Effroc*; *Auc* in *Ebrauc*; *Vic* in the *Eure* of France, on which the *Eburo-vic-es* were seated; and *Wic* in *Evorwic*. From these it is plain that *Ic* is varied to *Ac*, *Auc*, *Oc*, *Vic*, and *Wic*: But each of these was evidently used for border land, marsh, territory, or district; and *Eborac* meant the *Ure*, or water district or settlement. To conclude, *Eu* in *Euorac* was pronounced *Y*, and the *A* in *Ac* was dropped; hence *Eborac* or *Euorac* became *Yorc* and *York*.

ISURIO, M. P. 16.

Alaborough 17.

Isurium is called *Isubrigantium*, and means the water border. It has been supposed the capital of the Brigantes; but I see no reason from the name only, to think that this opinion has any foundation. It is said to contain a part of the river *Ure* in its name, and from this too I must dissent: For *Ur* in this name means border. The Saxons mistook *Is* for *Abis* in this instance; and instead of rendering the first syllable *water*, they rendered it *Ald* or *Old*. The remains are here considerable, and coins are often found. Pavements too are mentioned; and its whole circuit was two miles. Not knowing that we are indebted to the features of a place for its name, antiquaries have omitted to give them.

CATARACTONI, M. P. 24.

Catarick 24.

The Saxons changed *Catarac* to *Cateric*, which from *Cad* or *Cat*, an hill or head, *Er*, border, and *Ic*, a diminutive, means the little border hill or head. *Cataracton* was the little border head settlement. The camp is said to have been at *Tbornborough*, near *Caterick*, which stands on 10 acres of the

* I have given its derivation in my first work.

plain top of a head: Many Roman coins and remains have been found at this place. *Torne* was the old spelling of *Thorn*, which may be supposed anciently *Toren*; as *Duren* was of *Durn* or *Durne*, in Durnovaria or Dorchester, or as *Ver* in *Silverton*, written by the Saxons *Fre* in *Sulfretone*. *Tor* meant the head, and *En* or *An* is a diminutive; *Borough* is camp; and *Thornborough*, the little head camp. Mr. Cade, in the *Archæologia*, supposes *Thornborough* the station; *Burgh* the mint; and *the limits of the city* from the village to the bridge.

AD TISAM, M. P. 10. *To the Tees, Piersbridge, 12.*

To the Tees. This station has great remains, and is described in the *Archæologia*, vol. 9th. "It is situated on the north side of the Tees; in the direct road to Vinovium."

VINOVIO, M. P. 12.

Binchester 10.

This town has been mistaken in its etymology in the *Archæologia*, and supposed to be derived from its *vines*, which I fear never grew there. I wish I could agree with our etymologists; but in origins of names we often desert COMMON SENSE; and this being, unlike *chance*, never runs after us. *Vin* is varied to *Bin* in the new name. *Vin* is hill, and *Ov*, a variation of *Av*, is water; and this place lies on an hill, on the border of the river *Were*. A variety of Roman remains are found here.

EPIACO, M. P. 18.

Ebchester 18 or 19.

Epiacum may be derived from *Av*, water, varied to *Ev*, *Eb*, and *Ep*; or from *A*, an hill or head, changed to *Au*, *Av*, *Ev*, *Eb*, or *Ep*. These changes will be traced in other names. *Ac* means border land, mound, or bank, and with its next syllable answers to *Chester* or camp. *Epiacum* may therefore be *Ebchester*. This town was a considerable station: It lies on the border of the *Derwent*, and is mentioned by *Richard* in the introduction, and *Vindomorum* not noticed: But this

and the following Iter prove Epiacum and Vindomorum synonymous names, and to be the same place. This station has considerable remains, and has been supposed to be at Chester-le-street. But this last place seems not to answer to distance and situation, and must have been an obscure town; whilst Epiacum from Richard was not. My Newcastle friends may not accord with me in this decision; but the features of Eborac, its distance from other stations, and the size of its camp, compared with Richard's account of it, demand that I should not carry the station, where antiquaries have without consideration placed it, at Chester-le-street.

AD MURUM, M. P. 9.

To the Wall 9.

Is said to be at Halton Chester on the Wall, I know not on what ground it is so placed: for no place on the wall is supposed by Horsley to be a station in Antoninus; and here it is only said to be nine miles to the Wall, *without mentioning any town or station.*

ALAUNA AMNE,* M. P. 25.

Brinkburn, 25.

This station is at Brinkburn on the Coquet. It is described in the 7th volume of the Archæologia.

TUEDA FLUMINE, M. P. 30.

Banks of the Tweed.

AD VALLUM,

To the Wall.

* Alauna Amne and Tueda Flumine are rhetorical flourishes, and like Gallia Celtica.

RICHARD, ITER. V.

A Limite Præturiam usque sic:—

<i>Richard, Iter. 5.</i>	<i>Antonine, Iter. 1.</i>	<i>Sites of Stations, to Spurn-Head.</i>
Curia 29		Currie on Gore } 29 Water }
Ad Fines 22		At Eldon Hills .. 22
Bremenio 30	Bremenium 20	Roechefter 30
Corstoplio 20	Corstopilum 20	Corbridge 25
Vindomora 9	Vindomoram 9	Ebchefter 9
Vindovio 19	Vinoviam 19	Binchefter 19
Cateraſtoni 22	Ca teraſtonem 22	Caterick 22
	Ifurium 24	
Eburaco 40	Eburacum .. 13, 18, 14	York 40
Derventione 7	Derventionem 7	Stanford Bridge .. 7
Delgovicia 13	Delgovitiam 13	Thorn in the Street 13
Prætorio 25	Prætorium 25	Ravenſburgh or } Pabrington ... }

This Iter from Currie paſſes to Roecheſter, Corbridge, Bincheſter, Caterick, and York, thence runs to Stamford on the Derwent, to Londeſ-Borough, and to Spurn Head.

CURIA, M. P. 29.

Currie 29.

This means the corner or end land.

AD FINES, M. P. 22.

At the Eldon Hills 22.

Perhaps to the heads or headlands.

BREMENIO, M. P. 30.

Roecheſter 30.

Bremenium is ſituated on the brow of a ſteep riſing hill: It has been eſteemed the ſtrongeſt ſtation in Northumberland, and is defended by a wall ſeven feet thick, beſides outworks. Its remains are conſiderable: An inſcription was diſcovered here with the word BREMEN upon it. *Rie* or *Roecheſter* now ſtands then upon the ſite of the old city.

Bremenium was derived by Mr. Whitaker from *Bre* and *Maen*, which he rendered the *bigb* stone. Mr. Reynolds acquiesces in this *bigb stone* etymon, because he carried this station to Newcastle, which is, he informs us, on a rocky hill: But "*the bigb stone*" would better suit an *obelisk* as an etymon than a camp. *Bre* then is hill, and *Men* is from *En*, land. *Bre* and *En* would form a weak word, and the prefix *M* was taken by the ancients to rectify this.

The word *Rie* comes from *Aighe*, an hill, with *R* prefixed. It may mean an hill or ridge. So that *Bremen* is the hill land or camp; and *Riechester* the hill camp. These are therefore synonymous terms, and confirm the generally supposed opinion that *Riechester* was *Breminium*.

CORSTOPILIO, M. P. 20.

Corbridge 25.

The word *Cor* is changed to *Col* in *Colcester*, an old name of this place, which means the corner or head camp. Antiquaries have given every thing concerning this place except its features of nature, from which alone, we often can correct errors. We are however thankful for what they have by chance given us.

VINDOMORA, M. P. 9.

Ebchester 9.

From *Binn*, an hill or head, and *Mor*, border, was also *Epiacum*, or the head land or hill camp, and is now *Ebchester*, which implies the same, tho' some writers suppose it to be derived from *Ebba* of the royal house of Northumberland. I have before mentioned this station.

VINDOVIO, M. P. 19.

Binchester 19.

Mentioned in last Iter.

CATERACTONI, M. P. 22.

Caterick 22.

Mentioned in last.

EBORACO, M. P. 40.

York 40.

Mentioned before.

DERVENTIONE, M. P. 7. *Stanford Bridge 7.*

On the Derwent.

DELGOVICIA, M. P. 13. *Thorne in the Street 13.*

“From York to Flamborough Head a Roman road may still be traced,” say our antiquaries: And on this road they settle *Delgovicia*; and near Flamborough Head *Prætorium*. Here then reader are stations fixed, *not from books, nor by bookworms, but by men who have actually explored them*. I wish you my travelling antiquarian friend a good journey to Flamborough Head.

Of all the paths which we have yet attended, not one is more remarkable than the present. The Saxons knew the old road better; and finding *Delg* to imply a thorn, and supposing *Vic* to be street, they rendered *Delgovicia*, THORN IN THE STREET! At Thorn in the Street then, or nigh at hand, is our first station from Stamford Bridge; and we are infinitely obliged to our blundering ancestors for their interpretation. This single instance shews the necessity of attending more immediately to the import of old names, and to their translations: For neither thorns nor thistles gave appellations *anciently* to places: And altho’ the *Thorn* here, perfectly points out the track of the road, it will be found, that this is another Saxon blunder, in addition to many others which this people have amused us with. But to return, we have various idle stories in the history of *Delgovicia*: Of its being a place for idols, &c. we have long accounts, very little to be depended upon.

The word *Del*, from *Dile*, means an inundation, fen, or marsh. To form a stronger sound with another syllable, it here takes a *G*, as it does in *Delgin Rofs* in Scotland, and in *Delgill* in Yorkshire. The word *Vic*, as at York, meant bor-

der land; and the whole word, the inundation or marsh border land. In this part of Yorkshire there was an immense morass, on the border of which this station lay.* A drain was cut not many years since; and it is reported to have sunk the surface of a vast track, many feet below its former level. *Londesborough*, in this district, may also be derived from *Lon*, a marsh. At this place have been found Roman remains.

From the above it appears that *Street* does not always in old names mean a road; and was, sometimes at least, wrongly applied by the Saxons. In this case the word means border. I fear that we have many Saxon translations of names like *Thorn in the Street*; and that nothing but a comparison of old names will correct their blunders. When I say this I mean not to compare the Saxons with the etymologists of our day. The comparison will not apply. The Saxons often correctly knew the terms which they translated. Our present translators have not given such terms the attention which our ancestors bestowed upon them.

PRÆTURIO, M. P. 25.

*Said to be Ravensburgh or Patrington
at Spurn Head.*

This station will scarcely be a bone for future contention—here my reader must join me from Flamborough Head. This journey ran on the Roman way from Eboracum, by Stamford Bridge, and by *Londesborough* to Spurn Head. At *Londesborough* the Roman roads from Spurn Head, and that from Lincoln by Brugh, met. *Prætorium* the same as *Prætuarium*, was not *Brugh* on the Humber, as authors have asserted, but some station near Spurn Head. The distances in both Iters, where these terms are mentioned, from York, so very nearly agreeing, I might say when examined, so *exactly* agreeing, prove this. These words also, from *Pre* or *Bre*, an head or promontory, and *Or* or *Ar*, border or point, mean nothing but the headland point, and shew that Richard's commentators have greatly mistaken their author.

* As a place in this morass is named Seaton; *Go*, in *Delgovicia*, may mean *sea*.

RICHARD, ITER. VI.

Ab Eboraco Devam usque sic:

<i>Richard, Iter. 6.</i>	<i>Antonine, Iter. 2.</i>	<i>Sites of Stations. From York to Chester.</i>
Calcaria 9	Calcarim 9	Tadcaster 9
Camboduno 22	Cambodunum .. 30, 20	Slack 35
Mancunio 18	Mamucium 23, 18	Manchester 23
Finibus Maximæ & } 5		Stretford on Mersey 5
Flaviæ }		
Condate 18	Condate 18	Kinderton 28
Deva 18	Deva Leg. XX. } 20	Chester
	Viêt. }	

I refer the reader to Mr. Whitaker's Manchester, and to Watfon's Halifax, for the line of this Iter, which is too long for insertion in this work.

CALCARIA, M. P. 9.

Tadcaster 9.

"Calcaria is supposed by authors to come from the lime-stone in this neighbourhood. Those employed in burning this stone, are, it is said by commentators, in the Theodosian code called Calcarienses. Bede calls it Calcaster, and by the town is an hill, called *Kelchar*, which still retains something of the old name." But this is all fancy, and we might as well compare a crab to a kraken as a lime-stone to a hill. *Cal* or *Kel* is head or hill; and *Car* or *Caer* meant the enclosed border or camp. *Tad*, *Tat*, or *Tet* is also head, as in Thetford, and *Caster* the camp. This place has great remains, and, according to Leland, "seemeth by the plot to be a right stately thing."

CAMBODUNO, M. P. 22.

Slack 35.

We have here another station which for want of knowing the imports of old names, has caused much uncertainty.

This was, perhaps, as Watson supposed, named *Camdun*, and lay under the end of an hill. Mr. Whitaker placing this camp at the confluence of two rivulets near the station, says that *Camulus* was the British denomination for Mars, and *Dunum* was town; and that *Cambodunum* specifically imported the fortrefs on the streams. Mr. Watson derived it from *Cam*, crooked or bending, and *Dun*, an hill, placing hereby the adjective *before* the substantive, which in Celtic names comes *after*, "He calls it the hill under the end or winding or turning." But *Cam* may be derived from *Cam*, a stream, or from *Cau*, an hill; and as words for heights, are often applied to depths, so *Cau*, changed to *Cav*, *Cam*, or *Cum*, means an hollow; *Dun* implies a camp. *Slack* also comes from *Sloc*, an hollow: So that these names are synonymous ones, of the same language, and peculiarly fix this station, tho' the numerals do not. Here also are great remains.

MANCUNIO, M. P. 18.

Manchester 23.

Mr. Baxter and Mr. Whitaker derive this name from *Man*, a place, and *Cenion*, tents: But the word *Man* means not simply a place, for this particularises no feature of the settlement. "In the language to which we have invariably referred for the explanation of names, *Man* means not a place, nor does *Cenion* imply tents," as I have observed in my former work. *Man* may however be rendered as in *Mandufedum*; and *Cun*, from *En* varied to *An* or *Un*, land, with the prefix *C*, may mean, and is here used for, inclosed land or camp; and the hill camp seems to be the import of Mancunium, as well as Manchester. It was called *Manigceaster* by the Saxons, which meant the little hill camp, or the border hill camp.

FINIBUS MAXIMÆ and FLAVIÆ, M. P. 5.

Stretford on Mersey 5.

CONDATE, M. P. 18.

Kinderton 28.

Con in *Conovia* is said to imply *Caer* in *Caer Hen*; and *Con* or *Cond*, in *Condate*, will imply the same, and come from *On*, an inflection of *En*, land, which, with the prefix *C*, will imply inclosed land or camp. The word *Ate* comes from *Ad*, water, varied to *At* or *Ate*; *Condate* therefore means the water camp.

Bailey, in his Dictionary, derives *Harboreugh*, in Leicestershire, from *Haver*, the Dutch for oats, and *Burgh*, Saxon; from this place producing a plenty of oats.

At *Condate*, the place of the old camp, is called *Harbor Field*. Mr. Whitaker supposes that this meant the area of the military station, in which he was undoubtedly right; but what was of most consequence, the meaning of *HARBOR*, he has omitted.

Bailey says, that a *PORT* is an inlet of the sea, where ships may ride secure.

Johnson, that a *PORT* is an harbor or safe station of ships.

Bailey, that a *HARBOR* comes from *Herebergæ*, Saxon of *Here*, and *Bergen*, teutonic to *bide*, a station for shipping, &c.

Johnson, that a *HARBOR* is a port or haven for shipping.

Skinner says much more on *HARBOR*, but nothing to the purpose.

Hence then a *port* is an *harbor*, an *inlet*, or station for ships; and a *barbor* is a *port* and station for ships, and besides to *bide*, this is all we are informed.

The word *Port* is in the British *Portb*. Mr. Lhuyd says, "A haven is in the Cornish *Porb* and *Por*." We also write *Porsbut* for *PORTshead*; *Porlock* for *PORTlock*; and *Portchester* for *PORTchester*: And hence *Por* and *Port* mean the same in the composition of these names. But in the old Gaelic alphabet there was anciently no *P*, and this letter is only reckoned *B* soft. Hence *Por* will change to *Bor*; and *Bor* will mean in *Harbor* the same as *Port*.

The word *Amb* or *Av*, varied to *Au* and *Ar*, and aspirated with the prefix *H*, becomes *Har*, and means the water or sea; and hence *Harbor* is the water or sea port, as universally

understood: But *Port* in the Gaelic means not only a port, an harbor, a bank, a house, a garrison, and the area of a place, but also a *fort*; and therefore *Harbor* may also imply *the water fort or camp*.

The reader must find the *Oats* in *Harborough*, which I should render the water camp or fortress.

By thus analysing words, the imports of many hundreds of names may be discovered, which are at present unknown, or partially understood. I have entered into the investigation of such only as refer to the features of nature, and which are connected with my subject: But I have in this work explained all the terms which I have used, and which are not commonly understood.

From the above it appears that *Condate* is rightly placed and rendered *the water camp*. *Kinderton* means the camp border land. *Condate* has been supposed to mean a confluence of rivers. Mr. Reynolds has in consequence carried this station to Middlewich. He erred in *Rerigonia*, and he necessarily carried his errors forward. Mr. Whitaker derives this word from *Conda* and *Te*, which he renders the principal city; and hence it was, he asserts, the capital of West Cheshire. So little has been known of words, and so much history has been written upon terms not comprehended! *Condate* and *Uricon* it seems have succeeded each other in power, and the battles for dominion are as gravely told as they might had we lived in these times, and been spectators of such encounters as here decided the day in our imaginations.

DEVA, M. P.

Chester.

Already explained.

RICHARD, ITER. VII.

A Portu Sifuntiorum Eboracum usque sic:—

<i>Richard, Iter. 7.</i>	<i>Antoninus, Iter. 2.</i>	<i>Sites of Stations. From Freckleton to York.</i>
Rerigonio 23		Ribchester 13
Ad Alpes Peninos .. 8		Burrens in Broughton 23
Alicana 10		Ilkley 16
Ifurio 18	Ifurium	Aldborough 18
Eboraco 16	Eboracum .. 18 & 17	York 17

This Iter ran from Freckleton on the mouth of the Ribble to Ribchester, Broughton, Ilkley, Aldborough, and York. The numerals above are supposed chiefly to be incorrect.

FRECKLETON, little head land. See the Wrekin.

RERIGONIA, M. P. 23.

Ribchester 13.

Already explained.

AD ALPES PENINOS, M. P. 8.

Burrens in Broughton 23.

The word *Alpes* is said to come from *Albion*, the son of Neptune, who was killed by Hercules, in disputing his passage over the mountains of Switzerland.

The origin of the word *Apennine* is wholly unknown, say the writers of the ancient universal history, tho' many grammarians have laboured hard to ascertain it.

"Some think, says the translator of Livy, that the *Alpes* were called *Pennine*, from *Poeni*, Carthaginians, who passed these mountains under Hannibal: But Livy derives this name from a consecrated place on their very top, which the mountaineers call *Penninum*."

It would scarcely lessen the esteem which scholars feel for their classical teachers, were learned men to give attention to the derivations of these old names. To no exclusive exemption from error do I pretend; but having undertaken the task of explanation, I must proceed.

The letter *A* means hill or rising ground: It is often written and pronounced *Au*, as in *Aubury*. This seldom changes to *Av*, in hills, because *Av* was a term for water; but *Aventine*, one of the seven hills of Rome, I should rather derive from *Av*, supposed hill, *En*, a diminutive, and *Tin*, from *Tain*, land, than from *Aventinus Sylvius*, from whom this hill is commonly said to derive its appellation. But *Au* and *Av* will change to *Ab*, as in the *Aba*, a mountain of Armenia; and this changes to *Ap*, as in the *Apennines*: From *Ap* the word *Alp* naturally flows.

When a traveller has ascended *the high table land* of the *Alpes of Italy*, he has before and around him what we generally have on *low* ground; peaks arising from thence like our sharp hills. These are called *PENS*, or *headlands*; or *PENINS*, or *little headlands*. The word *ALPES* means *the heights or bills*. Authors call some of these *ALPES PENÆ*, i. e. *the bills headlands*: Others, *ALPES PENINÆ*, or *the bills sharp or little headlands*.—The *APENNINES* or *APENINES* are *the bills little headlands*. The word *Penin* comes from *Pen*, an head, and *In*, a diminutive.

The word *ALB* or *ALP* has been supposed by writers to mean *white*; and the *APENINES* have been rendered *the white beads*. The *Alpes* must consequently mean *the Whites*!—Could tutors give children more improper information than this, were they to attempt an explanation?

In like manner are the *PYRENEES*, derived by all our topographical writers from *Pyrene*, the daughter of *Bebrycius*, or from a Greek word for fire; and they assert, “That six years after Jacob’s arrival in Egypt, some shepherds set fire to the woods of these hills;—that it melted their silver mines;—and that the metal ran down in rivulets!”—Authors have not informed us how these rivulets were disposed of; nor have mineralogists ascertained the mines which they formed: We must,

therefore, search for these in our subject.—The vowels *E*, *I*, or *Y* were anciently changed for each other in old names; and these changes will be found in Lhuyd's *Archæologia*. The word *En* is land, and with the prefix *P* this becomes *Pen*, or head land: In like manner *Au*, changed to *Ar*, *Er*, *Ir*, or *Yr*, border or head, with the same prefix *P*, will mean the head, or head border. The PYRENEES then, as *En* means land, will imply *the head*, or *the head border lands*.—But in this exposition we have lost *Pyrene*, and the great fire, missed the silver mines, and added not one historical, classical, or mythological story to the collection, for children, already in hand.

Burrens is not a translation of *the Penine Alpes*; but as *Bor* is camp, *Bur* may be the same, and *Burrens* may imply the camp lands.

ALICANA, M. P. 10.

Ilkley 16.

From *Al*, an hill or height, *Ic*, a diminutive, and *An*, a variation of *En*, land. *Il-ic-ley*, or *Ilkley*, means the same. Notwithstanding then, that the distances are incorrect in this *Iter*, this station may not, I conceive be wrongly placed.

ISURIO, M. P. 18.

Aldborough 18.

Before described.

EBURACO, M. P. 16.

York 17.

Mentioned before.

RICHARD, ITER. VIII.

Ab Eburaco Luguuallium usque sic:—

<i>Richard, Iter. 8.</i>	<i>Antonine, Iter. 2.</i>	<i>Sites of Stations. From York to Carlisle.</i>
Cataraſtoni 40	Cataraſtonem .. 41, 42	Caterick 40
Lataris 16	Lavatrim, 16, 17, 12, 1, 21, Iter. 5, 18 }	Bowes 20½
Vataris 16	Verterim, 14, Iter. 5, 13	Brough 14
Brocauonacis 18	Brovonacim 13, 20	Kirby Thore 13
Voreda 18	Voredam 13	Plumpton Wall .. 14
Lugubalia 18	Luguuallium 14	Carlisle 14

In Iter 10th inverted from Brocauonacis to Lugubalia 22.
In Antonine the same.

From York to Caterick the road of another Iter has been traced. From thence to Carlisle it ran nearly it is said with the present road. There are some doubts about this line, and four V's are supposed to be added by transcribers. I would advise these to be further examined: I fear, that like the tens in the third Iter, that they are the fives of our own false account.

CATERACTONI, M. P. 40. *Caterick 40.*

This camp lying near a cataraſt has been supposed to be derived from it, the word will mean in this case the cataraſt land; but I have given another explanation already.

LATARIS or LAVARIS, M. P. 16.
Said to be Bough or Bowes 20½.

This station is supposed to have been mostly on Chapel Hill: From thence to the Greta, on a gentle descent was the Roman town. Inscriptions have been found here. That

Laimb, *Lamb*, or *Lav* was used for stream, we find from *Laimbrig* being a ford, in which *Reg* or *Rig* is road, and *Laimb*, *Lamb*, or *Lav*, is stream.

Not long since an ancient aqueduct was discovered, which conveyed water from *Lever* or *Levy* Pool to this station, at two miles distance. Some adjoining lands, according to Mr. Hutchinson, are now called *Lavastree* or *Lastrie*. A stream runs on its north called the *Lavar*: The *Greta* on its south. The words *Lataræ* or *Lavaræ* come from *Ad* or *Av*, water, with *L* prefixed; *Ar* is border; and *Lavaræ* or *Lataræ* will mean the streams borders. *Bowes* comes from *Av*, water, varied to *Ov*, *Ou*, and *Ow*, with *B* prefixed; and means the head streams, or the streams head. This place is nearly 21 miles from Catterick, which agrees with a numeral of Antoninus, mentioned in the translation of Richard; and it is exactly 14 miles from Verteris, which answers to another numeral in Antonine. Mr. Reynolds' objection then to the distances, is obviated by these numerals; and he will be found to have mistaken the place of this and following stations of this Iter.

VATARIS or VERTERIS, 18.

Brugh 14.

At this place two streams unite; and the towns lands adjoining lie on the borders. This land is also under the lofty hills of Stanmore. *Bat* or *Vat* may imply a *bill* or *water*; but I shall here suppose it implies *bill*, as in other instances; *Ar* is border, and *Vataræ* may imply the head or hill borders, or the heads or hills borders. *Verteræ* comes from *Ver*, and this from *Bar*, which may imply also head border, and *Ter*, land; and *Verteræ* may be the head border lands.—*Brough* is divided into Upper or Church Brough (and the station is supposed to have been here), and Lower or Market Brough; and these lie at some distance from each other. The first of these has a castle and a tower, called Cæsar's Tower. The lands here lying under various heads or hills, and being parted by the streams which unite in this parish, take a plural noun to denote their situations. *Brough* may mean a village, a town, a

hill, or perhaps a camp, and is not a translation of the ancient name, but the distances from Bowes and Kirby Thore, are said to point out this to be the place, referred to by this Iter.

BROVONACIS, M. P. 18.

Kirby Thore 13.

From *Brough* or *Bro*, an hill; and as *Ton* is land, and *Ac*, border, and *Tonac*, camp; so here *Fon* or *Von* is land, and *Ac*, border, and *Vonac* also camp: The word then implies the hill border lands, or the hill camp: It is now called the *Burwens* or *Burrens*. *Bor*, in harbor, has been proved to mean, in the composition of names, *fort* or *camp*; and *Bur*, which means literally the head border, may imply the same. *Wens* or *Ens* is lands.—*Kir* is church, *By*, village, and *Thoir*, land: *Kirby Thore* then—*unluckily for the story*—(supposed by antiquaries to be derived from a temple, which they imagine to have formerly stood here, dedicated to the God *Thor*), means only the church village land; and *Burwens* the camp lands. The church is at a distance from the station, which lies on the Troutbec, where considerable remains have been found.

VOREDA, M. P. 18. A. 14.

Plumpton Wall 14.

This place is a parallelogram of 6 chains by 5—contains about three acres—and lies 200 yards from the *Peterill*, which runs on the west. The ramparts are still very high, and the ditch pretty perfect: Four gateways are visible in the midst of its sides. There is a descent on the west of the camp to the river, and great ruins of a town on the sides. The pretorium is marked by Horsley. The word *Baiter*, pronounced *Beter*, and here written as pronounced by the Welsh, *Peter*, is water. *Il* is a diminutive. *Peteril* is therefore the little water. *Bir*, *Ber*, *Bior*, and *Beer* are also words for water or spring. This station is called by the Monk of Ravenna *Bereda*, which as *Eda* means a head or ridge, may be rendered the spring or water head or ridge. *Bered* or *Bereth* was

changed to *Perith*, the old name of *Penritb*; and hence *Bered* and *Pereth* meant the same. *Ber* in this name was changed to *Vor*, in *Voreda*, which means the same as *Bereda*. The Welsh pronunciation of *P* for *B* is here again plainly discernable. The *Pye Road*, in Norfolk, may be traced to the same cause, for it means no more the *Bye Road*. These names are perfectly synonymous, illustrate each other, and prove that this station is rightly placed, contrary to the opinion of Mr. Reynolds.

The word *Lem* or *Leim*, a harbor or spring, becomes *Lyme*, at an old port in Kent; and *Lime*, at a port in Dorset: *LIMP-stone*, in the port of Exeter, is derived from the same source; and these words take the prefix *P* in *Plympton* and *Plymtree*. *Plim* is changed to *Plum*, in *Plumford*, at *Ospringe* in Kent, and at this station at *Plumpton Wall*. The prefix *P*, with *En*, land, makes *Pen* an head or head land; and hence *Leim* or *Lum*, a spring, with the same prefix, may imply the spring head, as at *Plymtree*, and at this place, where a head of water also rises. *Wall* comes from *Balla*, a fortress or camp; and *Plumpton Wall* will imply the spring head camp. This place is said to have been called *Castle Steeds*, i. e. the horse camp, and Roman horse were stationed at this place.

LUGUBALIA, M. P.

Carlisle 14.

Has evidences in histories of having great remains. It happens that every city has a good antiquarian story told of its origin, and here is one for Carlisle.

"We next come, says a celebrated writer, to the ancient and famous city of Carlisle, environed with the rivers *Eden* on the N. E. side, *Peteril* on the S. E. and *Caldew* on the S. W. It is situated along Severus's Wall, and from the colony there placed received its denomination: For *Lbu-gydu-gwal* in the Ancient British, signifies *an army by the wall*, from whence the Romans formed their *Lugu-Vallium*. The Saxons afterwards, by contraction, called *Luel* and *Luwall*; and the British inhabitants there prefixing to it the word *Caer*, which is the appellation of a city called *Caer Luil* or

Caer Leyl, and the common people pronounce it according to the said orthography to this day."

But this town was derived not from "*An Army by the Wall*," but from the plural of *Lug*, a lake or stream, and *Baile*, a town, or *Balla*, a wall or fortrefs; and *Luybaile*, *Luyvaile*, or *Luyaile*, became in time *Luil*, and has been rendered "*King Luil's City*;" but implies the fortrefs on the streams, or the streams town. I have here proved that Carlisle was not *Castra Exploratorum*, as Mr. Reynolds supposed.

RICHARD, ITER. IX.

A Luguballio Ptorotonim usque sic:—

<i>Richard, Iter. 9.</i>		<i>Sites of Stations. From Carlisle to Burgh Head.</i>
Trimontio		Birrinwork Hill
Gadanica		
Corio		
Ad Vallum		
Incipit Vespasiana		Camelon
Alauna 12		Kier 13
Lindo 9		Ardoch 9
Victoria 9		Delghin Rofs 9
Ad Hiernam 9		Strageth 9
Orrea 14		On the Tay above } 14
		Perth }
Ad Tavum 19		Near Invergowrie .. 19
Ad Æficam 23		Brechin on South } 23
		Esik }
Ad Tinam 8		Fordun 8
Devana 23		Norman Dykes near } 23
		Peter Culter }
Ad Itunam 24		Glenmailin 26
Ad Montem Grampium		Near Knock Hill .. 13
Ad Selinam		On the Cullen, near } 10
		Defkford }
Tueffis 19		On the Spee, near } 17
		Bellie }
Ptorotone		Burgh Head 17

I shall leave this Iter, as it is in Scotland.

RICHARD, ITER. X.

*Ab ultima Ptorotone per Mediam Insulæ Isca Damnonorum
usque sic:*

<i>Richard, Iter. 10.</i>	<i>Antonine.</i>	<i>Sites of Stations.</i>
Varis, M. P. 8		Fores 8
Ad Tueflim 19		Cromdall on the Spey 19
Tamea 29		Braemar Castle 30
..... 21		Barra Castle on Ila 30
In Medio 9		Inchfuthill 12
Orrea 9		Bertha on Tay 9
Victoria 18		Delghin Rofs 24
Ad Vallum 32		Camelon 32
Lugubalia 80		Carlisle 118
Brocavonacis 22	Brocavum	Brougham
Ad Alaunum		Lancaster or Over- } borough..... } 47
Coccio	Coccium 20	Blackrode 36
Mancunio 18	Mancunium 18	Manchester 18
Condate 23	Condate 18	Kinderton 23
Mediolano 18	Mediolanum 18	Said to be Chesterton 16
<i>Eloceto</i>		Wall 35
<i>Salinis</i> , M. P.		Said to Droitwich .. 22
Glebon Colon, M. P.	Clevum	Gloucester 34
Corino 14	Darocornovium.. 14	Cirencester 18
Aqua Solis, M. P. ...		Bath 30
Ad Aquas 18		Pille, Somerset 18
Ad Uxellam Am- } nem, M. P. }		Ilchester
Ifca, M. P.		Exeter

The roads in this Iter are very uncertain, and great corrections might possibly be made, besides these to which I have attended. I shall pass the first stations, and begin with

BROCAVONACIS, 22. *Said to be Brougham.*

This is written in Antoninus, Iter. 5, *Brocavum*. Brougham Castle is said to stand within this station. Stukeley says, that the Roman city lies on the east of the Lowther, just by the castle, and is very easily traced. He imagined the high ground by the Countess of Pembroke's pillar, to be the city, where many inscriptions have been found. "It was, says Mr. Gough, perhaps the cemetery to this station." *Brocavum*

may imply the water border hill. *Brougham*, the border hill. But *Broc-a-vonac-is* implies the hill camp, or the water hill camp.

AD ALAUNUM, 47.

Place unknown.

Is said to be Lancaster. I see no reason to doubt that this place (Lancaster) was Roman, from its various remains; but here is no word to guide us more to Lancaster than to Overborough. The station Ad Alaunum cannot be ascertained. Richard's knowledge in new names led him not into discrimination; and he painted not out the natural features of these places. His phrases *Ad Sturiam Amnem*, *Durio Amne*, &c. will prove this. A long line of road is here given without sufficient distances, or towns to compare with them. We may suppose *Brocavonacis* is Broughton; and we know where *Cocci* is; but *Ad Alaunum* is perfectly unknown; for the word will suit any place on a stream.

This journey taking a course thro' the middle of the kingdom, ran perhaps by Overborough, rather than Lancaster. It appears too; that this was the line of road in the 10th of Antonine; but I know that different opinions are held, and I here give what I conceive the most probable.

COCCIO, 20.

Blackrode 36.

The first syllable of this word was applied to water and to hill. We have hills of this name in various places, and when the word implies an hill, it may originally come from *Acha*, a mound, bank, ridge, or hill; or from *Aighe*, an head or hill, changed to *Oighe*, *Oiche*, and *Och*. When from water it comes from *Oiche*, water. With *C* as a prefix it may imply in hill stations, inclosure, and mean the inclosed hill or camp. From this word thus derived, comes also the Gaelic word *Coice*, said in the dictionaries of that language to be a mountain; but of this I doubt.—*Cau* is hill, and this may be varied in composition of names to *Cou* and *Co*; *Co* is a diminutive: And we know that *Cowic* may mean little hill. But I

have sufficiently shewn that *Coc* may be head. *Blackrode* means the road hill. *Castle Croft* was, no doubt, a part of the camp at *Coccium*. The word *Coccium* would apply to such an eminence as Mr. Whitaker has described this hill to be. It has a narrow crest, and is lofty, with a gradual descent on every side. This town was the *Rigodunum* of Ptolemy, and on this very crest was this place seated. For *Rigbe* means a hill ridge, from *Aigbe*, an hill, with *R* prefixed, which implies continuity, as in *Ridge*: *Dunum* was camp. Here then, the names fix the camp; and not perhaps where Mr. Whitaker carried it.—“*Coccium*, says Mr. W. was the capital of the Siltuntian dominions.” He renders it “*The Fortrefs of the King of Kings*; and *RIGODUNUM*, *the City of the High One*.” “Thus *Ragæ*, or Leicester, the British appellation of the Coritanian capital, and *Reg-n-um* or *Regentium*, the capital of the Regni, he says, are the same.” “This British town (*Coccium*) was, he states, the metropolis of Lancashire, before the Brigantes descended from the hills of Yorkshire, and overran the country.” Various historical particulars follow, drawn from words which were misunderstood in import.

Castle Croft is variously represented by Mr. Whitaker and Mr. Watfon, and I must leave its inhabitants to adjust the difference between them.

MANCUNIO, M. P. 18.

Manchester 18.

Already explained.

CONDATE, M. P. 23.

Kinderton 23.

Already explained.

MEDIOLANO, 18.

Station unknown.

ETOCETO, M. P.

Wall 35.

SALINIS, M. P. Said to be Droitwich 22.

Salin may mean the salt land, or *Sal*, as in Salisbury, the hill, and *In*, land. *Droitwich* is unknown in signification. The historian of Worcestershire acknowledges that he knows not from whence it is derived.—*Droit* was adopted as a nickname on the very early taxation of salt at this place, and instead of rendering *Salinis* salt lands, or hill lands, it was rendered by the Normans TAX-WICK or TAX LAND.—Authors have described no remains here, nor are they certain of this place having been *Salinis*.

GLEBON COLONIA, M. P. CLEVUM.

Gloucester 34.

We have here another city. Gloucester has been supposed to come from *Claudio cestria*, and this from the Emperor *Claudius*, or from the *Twin Claudian Legion*: And *Glevum*, from *Glevus*, the great grandfather of Vortigern; but alas!—These derivations have given way, and the place is supposed to be named by the Britons *Caer Gloew*, which means, we are assured, the *Fortress of Gloew*, who was Prince of this country. “In ancient pedigree he is said to be styled *Gloew Gwlad Lydan*, or GLOEW LORD OF THE BROAD REGION.”—The word *Gloew* is said to mean *literally*, clear, transparent, bright, fair, splendid, pure, shining, and pellucid.—Camden, Rudder, Skinner, Minshew, and others, therefore, call Gloucester the bright, fair, shining, splendid, &c. city: “Not adverting, says my author, to its owner *Gloew*.”—Mr. Gough calls it the *City of the pure Stream*; from *Caer Gloyii iis*.”—My reader will perceive how convenient it is to name a town from THE LORD OF THE BROAD REGION, or some renowned character. It is the ancient way of applying the barber's bason for the helmet: And next to this way is the comparing names of places to qualities, such as bright, fair, clear, splendid, pure, shining, pellucid, transparent, &c. which are names of nothing in the universe.

In the name of this town we have an instance of the root *A*, an hill or height, changing from *Au*, *Av*, *Ev*, and *Eb*, which, as *Av* and *Ev* are generally applied to water, seldom takes place.—But omitting here the consideration of roots—*Glebon*, *Glevum*, or *Clevum* (as *Cleave* is hill or cliff, and *On*, in *Glebon*, land) will mean the cliff land.

Glou, in Gloucester, comes from *Clev* or *Glev*, changed to *Glen* and *Glou*; and *Gloucester* implies the cliff, fortrefs, or camp. The place of the camp is now called *Kingsholm*. *King* is the same here as *Kin* or *Kind*,* in Kinderton: It implies the inclosed land or camp, and *Holme* means the same as cliff.

CORINO, M. P. 14.

Cirencester 18.

We have here a large and celebrated station, from the name of which some doubt may arise, whether Antoninus understood the import of the terms he used. I have perceived *without noticing it*, that in other instances like doubts may occasionally originate. The name *Corin* was written by the Britons *Cori*; for they called this town *Caer Cori*: In which *Cor* meant the stream, and *In* implying the same as *I*, was a diminutive.

Antoninus calls this station *Durocornovium*, in which *Dur* is water, *Cor* is water, and *Ov*, a variation of *Av*, is likewise water. I will not say that one of these may not sometimes mean otherwise. Supposing, however, that Antonine's word is changed to *Durocorinium*, still the syllable *Dur* will be water, and *Cor* the same.

All our modern writers allow that even this word, good naturedly thus changed, means *the Churn water*, or *the river Churn*, which is just saying, that it means *the little water*, or which is worse, *the great running water little water*.—Thus analysed, they must perceive that their explanations

* The endings of syllables in *G* and *D* are here only used to strengthen the sound, and this generally takes place in words referring to the features of nature.

and various readings contain water enough, as well as Antonine's own name.

Mr. Whitaker supposes *Corin* to mean *waters*: But if *Cor* mean stream, I have proved in my former work, that *In* will be here a diminutive; and *Corin*, instead of waters, will mean the little stream, or little water.

Again *Coryn*, in the British language, is said to signify *top* or *summit*, and is very properly, according to Mr. Rudder, "applied to this river, because it is the highest source of the Tames."—But I conceive that *Cor* and *In* cannot imply *top* only. *Cor*, if from *A*, an hill, changes to *Au* and *Or*, with *C* prefixed, it may mean *head*, or *inclosed head*, and *In* may be *land*: But the head-land will not suit Cirencester, nor will its inhabitants consider their stream an head-land. Let *Cor* then mean hill, and *In*, water, and *Corin* will mean the water head or head water.

But Richard following Ptolemy, has written this rightly *Corin*, which is the same as *Cori*, and this meant the little stream, and from which the *Cburn* was derived.

AQUA SOLIS, M. P. 30.

Bath 30.

AD AQUAS, M. P. 18.

Pille, Somerset, 18.

*This station bath always been placed at Wells; I here fix it at Pille. The road was hitherto the fofs; and the Iter, I conceive, ran not out of its track, for placing a station where no remains have been found, where a camp never was formed, and where the distance agrees not with the numerals. The journey continued on the same way: For at Pille, in Somerset, at a place on this road called Street, and at the exact distance of 18 miles from Bath, remains have been found. The village of Pille lies on a stream, and the land around is celebrated for its springs. The sea formerly came here from Sedgemoor; and the stream which rises in this district, and runs to Sedgemoor, formed an head at high water. This word Pille may come from *Av*, water, changed to *Au*, *Al*,*

and *Il*; and with the prefix *P*, it implies the water head. But the word *Pille*, not only means the head of a ditch or stream, at high water mark; but *A*, an hill, may be varied to *Au*, *Al*, and *Il*, and with *P* prefixed, it is a term for head or hill; and from heads having forts, a fort is called a *Pille*. *Pille* then, in Somerset, from one or both of these features, is here accounted *Ad Aquas*. The next station further confirms my opinion. We are now going on the same fofs road to

“AD UXELLAM AMNEM,” M. P. *Ivelchester.*

Travelling antiquaries, as well as other men, are very liable to be led by fancy, and then chance takes them under her wing. They have therefore been rambling to places in this Iter, where distances agree not with the numerals, and where no remains have been found. The *Ifel* falls into the *Ivel*, and it is likely that the stream at *Ifchalis* or *Ilchester*, was formerly called the *Ifel* or *Ifcel*, and even *Uxel*, as the *Ose* at York, was formerly the *Ure* or *Euor*. *Uxela* means some small stream, from *Ux*, water, and *El*, a diminutive; and this could not have been at Bridgewater, which has a large one. It was, therefore, most likely to have been on the *Ivel*, or the little stream, thro' which the *foss* ran; and where still exist the remains of the largest old station in any road from Bath to Exeter. But authors knew neither augments nor diminutives, nor roots, in the names of streams; and no being but the same great one, *chance*, who always misled them, was their guide in rendering old names.—The reader will suppose that chance imposed upon the ancients, or Richard, in leaving the name *Ad Uxellam Amnem* for us to register.

ISCA DUNMONIORUM.

Exeter.

Still continuing on the same road, we arrive at *Isca*. Shall I say that the aforementioned Roman way passed Chard, Honiton, and Honiton's Clift; and is not that which ran from *Durnovaria* to *Moridunum*, as authors suppose? *Ifc-a* means

the water hill, and this hill was the camp. *Isca*, in *Isca Silurum*, implies also the water hill, or the water border land, according as *A* may mean hill, or be a contraction of *An*, border land: This name is, I conceive, rendered very wrongly by Mr. Owen in Mr. Coxe's Monmouthshire.

Observations on the 10th Iter of Antoninus, &c.

It hath always been supposed by etymologists that ABER, in the names of old places, means "CONFLUENCE;" but authors have always in old names indulged themselves in mistakes, by way of privilege; and this is not unlike the mistake which reckons the Cornavii and the Cornubii the same people. The word Av, water, changes to Ab: Er means point, or point land: And the water point land, or Aber is,—A POINT OF LAND bordering on the confluence;—and not the confluence itself.

In the 10th of Antoninus we have *Bremontonacis*, *Galacum*, *Alone*, *Galava*, and *Glenoventa*. These are not in Richard, and their places having eluded antiquarian research, I will give the imports of their names, with some other particulars.

BREMENTONACIS.

In the word *Bremontonac* we find *Bre*, head, hill, or point; *Men*, land; and *Tonac*, fort or camp.—*Overborough*, from *Av*, water, varied to *Ov*; *Er*, point; and *Borough*, an hill or camp; means also the water point camp. This camp lies on an hill, at the point of land over the confluence of the *Lune* and the *Aire*, and seems to be the old *Bremontonacis*,—Mr. Gale derived this word from *Bremeinig-tan*, which he rendered *the bill of stone and fire*.

GALACUM.

Galacum comes from *Gal*, an head or hill, and *Ac* may be border land, or a diminutive.—*Kendal*, where Mr. Reynolds carries this, comes from *Ken*, a lake, and *Dal*, a dale.—*Galacum* seems rather to have been at or near *Appleby*. This

place (Galacum) was among Richard's *proper Brigantes*. Mr. Reynolds has placed it among the *Sistuntii*, not in the line which Richard's description of Britain points out. I fear many stations in the north are mistaken, and have given examples for comparing ancient and more modern names.

ALONE.

Alone or *Alione* may come from *A*, an hill, changed to *Au* and *Al*; *I* means little, and *On*, land. Or it may come from *Av*, water, changed to *Au* and *Al*; *I*, little; and *On*, land. *Ambleside*, where Mr. Reynolds places it, means the little water border.

GALAVA.

Galava Mr. Reynolds accounts *Keswick*.—*Galava* plainly means the water head, from *Cal* or *Gal*, an head or hill, and *Av*, water.—*Keswick* may imply the hill border, or the water border; but cannot answer to *Galava*.

GLANOVENTA.

Mr. Reynolds has carried Glanoventa to Cockermouth: Camden had said that this meant a town on the bank of the Vent or Went; and this Mr. R. says lies on the confluence of the Coker and Derwent. But here are no remains. This name is derived from *Lan*, a lake or stream. *Gan* is also lake; and *Glan*, where the *L* is only an inserted letter, means the same: *Venta* is a camp, and answers to Chester. *Cockermouth* wants no explanation, and is not an exposition of *Glanoventa*.

Richard seems not to have comprehended Antonine's 10th Iter, and to have given another commencing further north, and ending more to the south.

Whether Antonine's Iter began on the east or the west of the kingdom, or on some point of the continuation of the Maiden Way, or some other old road, is said not positively to be known. The situation of *Glanoventa* being supposed *Lancaster*, and this town not having been mentioned, tho' a great

station, these are reasons for the preference given it by Horfeley: But Richard seems not to have taken this into his consideration, if his 10th Iter was intended to agree with Antonine's 10th.

It hath been asserted, that places are *more* frequently mistaken from derivations, than from any other modes taken for establishing their sites; and no wonder need be made that this should have happened: For the principles from which places were named have been unknown; and no derivation of a single station has been applicably and fully exhibited. But let us suppose that the syllables in these words are well understood: Then, I conceive, such assertions would not be hazarded.

RICHARD, ITER. XI.

Ab Aquis, per Viam Juliam Menapiam usque sic:—

<i>Richard, Iter. 11.</i>	<i>Antonine, Iter. 14. Inverted.</i>	<i>Sites of Stations. From Bath by the Julian Way to St. David's.</i>
Ad Abonam 6	Trajectum 6	To Bitton 6
Ad Sabrinam 6	Abonam 9	Towards the Severn } 9
		Sea Mills }
Unde Trajectu intras in Britanniam Secundam		
Et Stationem Tra- } jectum } 3		Passage Station 3
Venta Silurum 8	Ventam Silurum 9	Caerwent 9
Isca Colonia 9	Isca 9	Caer Leon 9
Unde fuit Aaron Martyr		
Tibia Amne 8		" Banks of the Taaf 15"
	Iter. 12 inverted.	
Bovio 20	Bomium 27, 18, 28, 15	" In Evenny Park 20"
Nido 15	Nidum 15	" Near Neath 20"
Leucaro 15	Leucarum 15	" Perhaps Lwghor 10"
(Muridunum omitted 20)		
Ad Vigefimum 20		" Castel Flemish 20"
Ad Menapiam 18		" Near St. David's 18"
Ab hac Urbe per } M. P. } 30		
Navigas in Hyberniam		

AD ABONAM, M. P. 6.

To Bitton 6.

To the Avon at Bitton.

AD SABRINAM, M. P. 9.

Sea Mills 9.

Towards the Severn at Sea Mills:

ET STATIONEM TRAJECTUM, M. P. 3.

The Passage Station 3.

I refer the reader to Coxe's Monmouth, and Evans's South Wales for this Iter. No argument is good for giving Sea Mills exclusively the name *Abone*, because old deeds call it *Abone Town*: For *Abone town* means only *Avon land*; and the same name will suit any land on this river. Richard had Antoninus before him, and saw that he wanted correction. He has himself entered six miles to Sea Mills, instead of 9; but this is an error. When I allow this, I cannot say that Antoninus is here more correct than Richard. We are apt to hold sacred the readings of the ancients; and attend not without prejudice to corrections. But where evidence ascertains fact, it should not be given up for long deviation from truth. This road ran from Bath to the Severn. It would be ridiculous to suppose the Trajectus on any other river, or at any other place. From Bath N. W. it nearly touched the Avon at Bitton, Richard's Ad Abonam. Thence it ran to Sea Mills, the place Ad Sabrinam; or the station towards the Sabrina: From this last it was three miles to the Trajectus. Mr. Evans takes another course to Wales. I must here again note, that the word *Ton* or *Town* has always been misunderstood, in its primary sense, by antiquaries.

It means in the composition of our names, the *land* of the district, and not the assemblage of its houses. On what slight ground then do we proceed, where we examine not the ancient imports of words?

I shall not follow this Iter into Wales

RICHARD, ITER. XII.

Ab Aquis Londinium usque sic:—

Richard, Iter. 12.	Antonine, Iter. 14.	From Bath to London.
Verlucione 15	Verlucionem 15	Leckham or Lacock 15
Cunetione 20	Cunetionem 20	At or near Marleborough
Spinis 15	Spinas 15	Spene
Caleba Atrebatum .. 15	Calevam 15	Near Reading
Bibrafte 20	Pontes (Iter. 7) .. 22	Windfor
Londinio 20	Londinium 22	London

The Roman road from Bath towards Marleborough is still traceable; from hence it led to Spine, Reading, Windfor, and London.

VERLUCIONE, M. P. 15.

At or near Leckham or Lacock.

Various are the opinions on this station; and as remains are in this country very numerous, it is difficult to say where the exact place of this settlement was: *Verluc* is, however, translated both in *Leckham* and *Lacock*; and altho' the settlement may have extended further than these villages, and their territories, we must not render it by a name, which is not a synonyme of the old appellation. *Ver* means border, and *Luc*, a lake; and the lake or stream border land, may be the meaning of all these names.

CUNETIONE, M. P. 20.

Said to be Marleborough 20.

Marleborough has been derived by *Neckham* from the tomb of Merlin the wizard; by other antiquaries from *Marle*, which dresses the land. *Neckham's* derivation is severely censured by our writers; and I must allow, as false origins of

names are some more apparent than others, that the tomb of Merlin is not so applicable, especially in *dressing land*, as the marle. But both *Merlin* and the *Marle* are alike unfortunate etymons of *Cunetio* or *Marleborough*; for they describe neither hills, vallies, streams, nor plains. *Cunet* comes from *Cen* or *Ken*, a lake, and *Et*, a diminutive; and means the shallow lake. We have *Cunetio* rendered in the Kennet, and in the villages of East and West Kennet; but these are merely names taken from the lake on which they lie, and have no adjunct to shew that they were camps or stations. Even *Cunetio* itself, indeed, does not imply more than these. But we suppose that on this stream some settlement may have taken such adjunct, at or near 20 miles from Verlucio. Accordingly *Marleborough* is supposed to have been the place. It was formerly spelt *Marclbrugbe*, in which *Mar* is water, *El*, a diminutive, and *Brugbe*, the camp; and this lying on the lake, may be supposed in its first syllables to be a translation, or a synonyme of the name of the old station; to which the adjunct for camp was added.—To prove that there is some reason for supposing that Marleborough was this settlement, several works and remains have been discovered in and near this place. But I will not assert, that *Cunetio* should be here fixed.

SPINIS, M. P. 15.

Spene.

From *Pin* or *Pen*, an head, with *S* prefixed, which is *C* soft, this word must imply, *the inclosed head land*. The place of this station is doubted by few, and yet no remains of a camp have been found to prove that there was one at Speen. The junction of old roads, and the name, are the only evidences in its favor. The same may, perhaps, be said of other places in the Itinerary, some of which were only used as mansions, or places of passage. But this place seems, from *name*, to have been a camp, and its old site demands further examination.

CALEBA ATREBATUM, or ATREBATIONUM,

M. P. 15.

Somewhere near Reading 17.

The numerals in this journey from Bath should be examined: For the particular distances, not exactly agreeing between these towns, a station is supposed to have been omitted.

The name *Atrebates* comes from *Ad* or *At*, water. It was also written *Adertes*. The word *Re* in the first, becomes *Er* in the second, and means border. *Bat* may imply hill, as in the *Batini*, a people of Mount Cacaufus, as *Bat* in Mount Batton, as *Bad* in *Badbury*, &c. The singular number of the *Atrebates*, of the Netherlands, is *Atrebas*; in which *Bas* means low: But *Bas* or *Bat*, when derived from *Ais* or *Aitbe*, implies height or hill. *Baf*s Island, in the German ocean, is a rock of stupendous height. The *Atrebates* or *Atrebatii* then, may be the *water border bill men*; and this exposition of their name will agree with the features of this province.

The *Segontiaci* being named from the Kennet, formerly a widely spreading and shallow lake, and from its hills, it may have been supposed that their territory, and that of the *Cenimanni*, comprised every part upon this stream:—But the *Atrebatii*, as occupiers of the land of the Tames, possessed also the lands on each side of the Kennet, *at the part where it ran into the great stream*. To distinguish to which nation the land on this lake, near the Tames, belonged, this town was called *Caleva Atrebatum*: And this fixes *Caleva*, at or near Reading; and shews the reason why *Atrebatum* was added to *Caleva*.

Cal, in *Caleva*, meant head; and *Ev* was a variation of *Av*, water; and the water head or hill seems to be the import of this name.—The name of this place, in some copies of Ptolemy, *Nalcua*, in others *Calcua*, is supposed to have been written by him wrongly. But *TAMISA* meant *the little sea*.—*Cuan* is also said to mean the sea; but I should render this word *the little sea*; and consider *Cua* as a contraction of *Cuan*. Thus the *Aubeg*, in Ireland, which comes from *Av* or *Au*, water, and *Beg*, little, is also called the *Mulla*, from *Mul*, accounted a stream, and the diminutive *An* contracted

to *A. Calcu* then may be a synonyme of *Caleva*, and the critics upon Ptolemy may have misunderstood their author.

Caleva is conceived to be like *Coley*, the name of a manor in Reading; but *Coley* is a diminutive noun; *Caleva* not; further enquiry, therefore, may be necessary for determining this point.

Stations lay generally *by*, and not *in* roads; and the old road to Bath, ran not by a circuitous rout to Bagshot Heath and the Devil's Causeway, wider than the Itinerary assigns it, thro' a country too where there were no products to support a traveller; but by the straightest course, which brings the distance in the journey to this very town. It has been stated however by Mr. Coates, "That there are no traces of a Roman road or vicinal way leading to Reading, nor have any coins or other remains of the Romans been ever discovered there." To this we answer, that the camp and remains at Bishop's Waltham and Lawrence Waltham shew that some old roads must have led by these places; and such roads may have led straighter between London and Reading than any other, where remains are to be traced. We know that very old roads are from time, in more sound bottoms than this line can boast, buried feet underground. It is sufficient, therefore, in these cases, if we find Roman remains, for roads may be proved to have attended them.

The great features of nature generally gave names to lands: But in *Rutland* the great north roads, which ran thro' the midst, gave name to the county. In like manner the great road to Bath, in very early times, gave name to the hundred of Reading, and to Reading itself. This is another evidence in favour of *the* road to Reading, and of the name *Radinges*, or *Reading*: and this perfectly answers Mr. Coates. Should this be denied, from our not knowing that this road might not have been a new one when the name was given, I should then examine its name; and here I find that *Rad* or *Rod* is a road in the Gaelic, the language of our first inhabitants; and *In*, generally pronounced *Ing*, in the same language, will mean land. The Saxons, had they first constructed this road, would have given it a Saxon name, as

being a new road of their own; but this was an old road, when the country was divided into counties and hundreds; and which was, according to some writers, even before the time of the Saxons. This division of Berkshire, therefore, took this denomination from its having been anciently a well-known name. We may add, that this town had a castle in Saxon times; and we may reasonably suppose that it had one in the time of the Romans. And altho' we have no great remains here, we have a town with an old Celtic name, given it from the *great road* on which it lies. Its distances, as a station, agree with the numbers of all the stations connected with it, *except Speen*; and here too I must remark, that Mr. Reynolds, in the 13th Iter of Antoninus, says, that 17 miles is required between these two towns, to fill up the total number: and it is very extraordinary, he states, that this should prove the very distance from Speen to Reading.—Hence then, I conclude that *Caleba* in this Iter may be considered as settled near Reading.

BIBRACTE, M. P. 20.

Windfor 20.

I would wish not to take one step without being myself convinced, and I hope to convince others from this conduct; and now, before I enter on this station, I will trace the *Bibroci*, who, according to Richard, but who understood not the term, were not a small nation.—But here too must my reader not expect me to import this people in a body from the Continent.—Tho' I write on vulgar errors, I wish not to propagate them.

The *Bibroci* of England then are, without any reason, supposed to be the same people as the *Bibroci* of France.—They have even been derived by authors from trees of box wood, said to have grown in this district.—And by still more credulous expofitors, their name has been supposed to come from a *bare oak*, which they assert to have stood in Windfor Forest!

I have proved that *Ic*, in old names, is varied to *Ac*, *Auc*, *Ec*, *Oc*, *Vic*, *Wick*, &c.; and that each of these is used for

border land, or *land*. But the border land was sometimes marshy; and hence these words, with words for water, often imply marsh lands.

In this way *Bibroc*, in the *Bibroci*, was derived from *Bior* or *Biur*, water, and *Oc*, border land; and *BIORAC* implies a marsh. To avoid the clashing of vowels, the Romans often wrote *B* for *U* or *O*; *Biorac*, or *Biurac*, was therefore written *Bibroc*. The Saxons again rendered rightly *BIBROC*, *Berroc*, in *Berrocseyre*. In the east of Berkshire lies *Ripplemere* hundred. In this and the adjoining hundreds there is much marshy and low ground: The *Bibroci* inhabited this and many such like portions: * *But such lands were found in every division of the kingdom.* The Saxons, however, knowing that the marsh landers, and the water landers adjoining, were one people; and not understanding their distinguishing names, gave the county one general name; and seem to have made marsh men of the *Attrebatii*, or water bill landers.

In my last I stated reasons for supposing that a road ran thro' Reading to the Walthams; and from thence I suppose it ran to old and new Windsor, which have both been considered by different writers *Bibraete*. I will not venture, positively, to assert, that *Bibraete* and *Pontibus* are not the same station: From points of land at Windsor, I should be disposed to derive *Pontibus*, from *Pont*, an old word for point. But Antoninus and Richard may have given two routs to *Calleva*; one by *Bibraete*, and the other by places formerly named *Pontibus*; and if so, but not otherwise, *Pontibus* and *Bibraete* are not likely to be the same station.

The old road from London to the west may have run near the course, which Dr. Beeke, in the 15th vol. of the *Archæologia*, has supposed. The *Bibroci*, among other places, may have inhabited a part of the hundred of *Bray*: But *Bray*, which has so long been said to be *Bibraete*, is a name given to heads, and streams arising from heads; but neither the little stream on which *Bray* stands, and from which it is derived, nor *Bray* itself, nor *Braywick*, will prove that the

* See Richard's account of the *Regni*, *Rhemi*, and *Bibroci*, and what I have said upon these in *Regnum*.

Bibroci inhabited Bray. Bray also lies too far from Londinium, and too near to Caleva, and seems every way excluded from any claim which authors have set up, as taking its name from the Bibroci, or from being Bibracte.

In like manner *Stanes*, in Doomsday *Stane*, does not in the names of places convey the idea of a word for an old Roman or British road, as writers have asserted: On the contrary, where it is found an adjunct, it generally implies land.—But *Stanes* has also been considered by antiquaries as derived from the word *Stan*, a stone.

There was a time when the rivers Tames and Coln ran not according to the present directions. Without the banks made on rivers, the present low lands must have been flooded to a great extent; and in a variety of places, from which the water has been drained by banks, there could have been no names for the bottoms which they had covered. The adjuncts *Ham*, *Worth*, *Wick*, &c. are often names of places on streams; and *Stan*, or *Stane*, as such another adjunct, was also a proper name for newly-recovered land.

That *Stanes* was this Roman station cannot be proved from name, nor from distance to London, nor from remains.—A more likely place from name, for I know not well the situation, is WYRARDISBURY; in which *Bury* generally denotes a little hill, with an old camp. This place was in Doomsday *Wircesbury*; and it may imply, from *Uir*, the border or border's camp, or the little head border camp. From what I remember of the country, I should consider that the Tames must have taken its course formerly, in high water at least, across the ground on which the bank of Egham now stands; and that an old road from London, westward, may, from this circumstance, have run near the course which Dr. Becke hath assigned it at Wyrardisbury. But should *Pontes* not have been here, and no remains be found at this place; but *Bury* mean a village, instead of a camp, in this name; we may be obliged to give up such road, and to account this place likewise no station.

But it hath been said in the comment to Richard, that “Bibracte must be placed near the hill at EGHAM; or at THE

HEAD OF THE VIRGINIA WATER."—That it was not at *Egham*, we might shew, from this place having no remains, taking its name from its bank on the Tames, or from its little hill; and from this word not answering as a synonyme of *Bibraete*. That it was not at the head of the Virginia water, we may also prove, from this head lying so far beyond 20 miles of Londinium, and without any name or remains which may lead us to suppose that the distances in the Itinerary may be incorrect.—From living some time near Egham Hill, on Englefield Green, I have no reason to suppose that either of the above places has any claim to the honor which has been bestowed upon it.

BIBRACTE is only once mentioned, and that by Richard in Iter 12th: It is stated to be 20 miles from Londinium, and the same from Caleva. I have shewn that Caleva was near Reading. A camp lies at Laurence Waltham, in the rout which I suppose led from Reading to Bibraete or *Windsor*.

Windsor has been considered an eminent *old* pass: From this to London there is an old camp or two, on Hounslow Heath, lying nearly in a line between these places. A connecting road would therefore necessarily attend these works and stations; and when the country lay open, this would be carried in the straightest line, of which the circumstances of the ground would admit.

From London to the west, by way of Egham, there was, before the bank was constructed, no road: But at some place, south of Bibraete, there *might be* a station which Richard has omitted. It is sufficient for me at present to be enabled to trace a line, in which *Bibraete* may most reasonably be supposed to have been situated; and find in this line a place exactly answering the description which this word conveys. The name of this place, like that of many others, seems to have been lost except in Richard; and the Castle, and *Mota*, (*which is also Gaelic for Castle*), are the only names on record by which it has been known. The manor in which it lies is in Doomsday Book, CLIVORE; that is, *the cliff border* manor. In this name, the hill is called the Cliffe:—And if *Win* be, as usually, derived from *Binn* or *Pinn*, a peak or cliffe.

changed to *Vin* and *Win*, then *Windlesofra*, the oldest Saxon name, may be derived from this same *Cliffe*. We shall soon see how this answers to *Bibraete*.

NEW WINDSOR is a high cliffe, overhanging the river Thames; and is *the most remarkable nose, or pointed head land, on the whole river*. It had a castle; but of its founders and age we know nothing, except that it was here before the conquest. At St. Leonard's Hill, in its vicinity, remains have been found, which some have supposed Roman. At old Windsor "ancient foundations," and even "Roman bricks, &c." are said to have been discovered. Old Windsor was early the residence of Saxon Kings. It must, therefore, have had a public road leading to it; and this, most likely, led straight from London, between the present Bath and Salisbury roads, near the old camps, which are found in this line.

Our old names had never been traced by any author, ancient or modern, so as to convey that information by them which they were originally intended to impart by those who first gave them. Every topographical writer had tried to explain these; but our books contained essays, to shew the unskilfulness only of their authors. There is, however, I can assert, often so very singular a relation between the old names and the places they represent; and also between the old and more modern names of places, that the evidences for situation, arising from these, are too strong to be questioned by persons who wish to comprehend the subject. But the terms for the features of nature have not been well understood; and we have been treading chiefly on darkness and confusion for ages.

The word *Bior* is water, and *Ac*, in various instances, means *border land*; but water border land being in ancient times marshy, *Biorac* became the name for a marsh. Besides the *general* names for water border, whether marshy or drained, it was necessary to have *particular* names for its *extraordinary* features: *Ac* was then the common name for border land; but the land which runs into a *remarkable nose*, or promontory, on a stream, like that at Windsor; and is now

denoted by the termination *Nefs*, as in *Totnefs*, which means the head or hill nose, was in the Gaelic, also made by *Acbd* or *Acht*, which would become *Acl* in *Bioracl*,* or *Bibracl* (of which the name in the ablative is *Bioracte*,† or *Bibracte*), and this would imply the water head land, nose, or promontory.

Headlands which take the above adjuncts are generally on the ocean, or on large streams. *Bibracte*, by Richard, was 20 miles from *Londinium*; and from name, must have been a remarkable point or nose, on some water or stream. We have innumerable instances to shew that the principal features of nature gave names to places; and that the hill or headland at New Windsor gave name to the station of *Bibracte*, we may thus shew:

1st. From its having before the Conquest, for a time unlimited, been a castle, and the most commanding place in these parts.

2dly. From its formerly having the name *Mota*, which was an ancient Gaelic name for a castle.

3dly. From its form, in so very singular a manner, agreeing with the word *Bibracte*, or the water headland.

4thly. From its perhaps *exact* situation, as laid down in Richard's *Iter*, of 20 miles from *Londinium*, and the same from *Caleva*.

5thly. From no other hill or land which would appropriately take this name, lying in the neighbourhood of the river, on any side; but particularly, none on that side which the *Bibroci* are said to have inhabited, at such equal distances from these stations.

6thly. From its lying in the vicinity of a noted *old* and much-frequented pass, and in a direct line from *Londinium* to *Caleva*.

7thly. From having old camps on Hounslow Heath and Waltham, on the border of this line.

And finally, from its being *the only place* with known remains, at the itinerary distances of 20 miles from *Londinium* and *Caleva*, in any road whatsoever.

* See *Bioracte* in *Iter* 12.

† The names of stations are given chiefly in the ablative case.

Having then examined the name and situation of Bibracte, let me now see what its *oldest* Saxon name, *Windlesofra*, or *Windelfofra* means, and how this name applies to Bibracte, or New Windfor. The word *Binn* or *Pinn* may, as before mentioned (and as it is in various instances), be varied to *Vin* and *Win*, and mean peake or cliffe. The postfix *El* seems to be a diminutive: But the hill at Windfor certainly gave name to the manor of *Clivore*, in which it lies, and in which name no diminutive is used. If it gave name to Windfor, I can scarcely believe that it could be denominated the *little* head or cliffe; but of this I may not perfectly remember perhaps. It appeared to me too bold, high, and overhanging a piece of land, to be thus denoted; I will therefore suppose that *Al*, high, was here varied to *El*, as is the case in other instances. —The root of *Sof*, is *Av*, water, varied to *Ov* and *Of*.—*Sav* or *Sew* in the *Severn*, formerly *Savern*, means stream; and *Sof* is only a variation of *Sav*, to *Sov*, and *Sof*. The syllable *Ra* is often written in the end of a word for *Ar*, and means border. *WINDLESOFRA*, *the high cliffe water border*, or *the water border high cliffe*, then means *the bill itself*, and not *old* Windfor.—Old Windfor is not, as authors imagine, the place which gave name to the settlement, notwithstanding our *new* and *old*, respecting buildings, foolishly enough convey such ideas. Of old and new, we have another remarkable instance, in another journey of old and new Salisbury.*

LONDINIUM, M. P. 20.

London.

Already mentioned.

* This as well as the foregoing was originally written for the Monthly Magazine some time since. I have re-written my comment on these stations.

RICHARD, ITER. XIII.

Ab Ifca Uriconium usque sic:

<i>Richard, Iter. 13.</i>	<i>Antonine, Iter. 12.</i>	<i>Sites of Stations. From Caerleon to Wroxeter.</i>
Bultro, M.P. 8	Burrium 9	Ufk 8
Gobannio 12	Gobannium 12	Abergaveny 12
Magna 23	Magnum 22	Kentchester 23
Branogenio 23	Bravonium .. 22, 24	Lentwardine 23
Uriconio 27	Viroconium 27	Wroxeter 27

Burrium is now called *Brynbiga*, the little head or hill, and means the same as Bury, from whence this Iter ran to the Munnow. The Roman way, particularly near Madley, points to Kentchester, and is traceable to Lentwardine and Wroxeter.—This Iter hath no towns in England not already noticed.

RICHARD, ITER. XIV.

Ab Isca per Glebon, Lindum usque sic:—

<i>Richard, Iter. 14.</i>	<i>Antonine, Iter. 13.</i>	<i>Sites of Stations. From Caerleon by Gloucester, to Lincoln.</i>
Ballio or Bultro ... 8	Burrium or Bullium 9	Usk
Blethio 12	Blestium 11	Monmouth 13
Sariconio 11	Ariconium 11	Rofs or Berry Hill } 12 in Weston }
Glebon Colonia ... 15	Clevum 15	Gloucester 15
Ad Antonam 15		Said to be on the } 20 Avon }
Alauna 15		Alcester on the Aln 15
	Iter. 6.	
Venonis 12	Vennonim	Camp at Chesterton } 19 on the Fofs }
Ratis Corion 12	Rates 12	Copston 12
Venromento 12	Verometum .. 12, 13	Leicester 12
Margiduno 12	Margdunum 14, 13, 12	In Willoughby, &c. 12
Ad Pontem 12	Ad Pontem 7	East Bridgeford 12
Crococolana	Crococolanum 7	Thorpe 7
Lindum 12	Lindum 14, 12	Collingham 7
		Lincoln 12

This Iter also ran from Caer Leon to Usk, and thence to Monmouth, from hence the road is not traceable, but it is thought to have crossed the Wye at Berry-Hill in Weston, under Penyard; and to have continued its line to Gloucester: From hence to Vennonis the road is not well known, nor the stations ascertained:—The remainder are well known.

Of Ariconium, in a MS. note written by an unknown hand, it is said, that it “ must be near Rofs, perhaps Walton Rofs, which by Ogilvy is just 15 miles from Gloucester, as laid down here; which number is confirmed by being the same as in Antoninus’s 13th Iter. Besides, it lies in the line between Usk and Gloucester, whereas Kentchester takes you quite round about, and is 5 miles from Hereford, which is 28 from Gloucester, in all 33; which is more than double the distance between Ariconium and Glevum, as laid down in both Itineraries.”

The beginning of this Iter I shall pass by, and shall first note

GLEBON COLONIA, M. P. 15. *Gloucester* 15.

Which I have already explained.

AD ANTONAM, M. P. 15.

Somewhere on the Avon 20.

ALAUNA, M. P. 15.

Alcester on the Aln 15.

The water camp.

The next Station omitted is thought to be *Chesterton on the Foss*, said to be near *Harwood's House*, 19.

VENONIS, M. P. 12.

Copstun 12.

Already explained.

RATIS CORION, M. P. 12.

Leicester 12.

Chronology states for Leicester, that it was built 2500 years since by *Leir, King of the Coritani*, who gave it the name *Caer Lerion*. That this King had three daughters, *Coneral*, *Ragale*, and *Cordelle*. That *Cordelle* succeeded her father after he had reigned 40 years. That in King *Leir's* reign was built the great *Temple of Janus*, whose foundations still remain in this city; and in which Temple this King is said to have been buried.

Later names of this town were *Ratæ* and *Ragæ*.—Mr. *Whitaker* says that this city was denominated *Ratæ* in the *Itinera* of Richard, Antonine, and Ravennas; *Ragæ* in all the copies of Ptolemy; and absolutely and only *Ragæ* in Richard's description of Britain. The real names must therefore, he asserts, be equally *Ratæ* and *Ragæ*; the former implying the town to be fixed upon the currents, the latter importing it to be the capital of the kingdom.

The name of this town, as *Ratæ*, was doubted for years, and its etymon is even now undetermined. An old Roman mile-stone lately discovered on the fofs, stating it to be certain miles from *Ratis*, removed the uncertainty. The numerals were cut like an *H*, which was read by some 2, by others 3 miles. It is, however, generally allowed that this *H* meant 2, as the stone was found by measure *two* miles from Leicester.

Mr. *Nichols* asserts, "That whether the *H* stands for 2 or 3 miles, the stone determines the ancient name of Leicester to have been *RATÆ* and not *RAGÆ*."—Here then our antiquaries disagree; but neither of these gentlemen judges rightly on the imports of these words.

I will shew that Ratæ and Ragæ are synonymous names.—The word *Ratis* has been supposed to come from *Rad* or *Rat*, a road; and the *Radikes*, or *Rawdikes*, near this place, have been rendered the road dikes.

According to *Lhuyd's Archæologia*, "*Db and Gb were used indifferently by the Irish; for they write Agbaid, (the face), or Adbaigh, &c. The reason was, he says, their softening their pronunciation so far, as that it became a doubt at length whether of them should be made use of.*"—For *Modius* the Italians write *Moggio*, for *Radius* they write *Raggio*. The words *Rad* and *Rat* are old names for road; and *Rag* and *Reg* are the same in various names of this kingdom.—*Db* also by Mr. *Lhuyd* changes to *Tb*, *Db* to *D*, *Tb* to *T*, and *Gb* to *G*.—The *H* in *Tb* is frequently omitted in old names, and in Norman times, *T* only was pronounced.

But *H* being often omitted, as in *Rathby*, now *Ratby*; in *Rath-oadb*, now *Ratoath*, in *Rate Castle*; in *Ratbtoy*, now *Rat-too*, &c.; the words *Ratas*, or *Ratæ*, may originally have been *Rathas*, or *Rathæ*: And as *Rath* is sometimes pronounced *Rab*, *Ra*, or *Raw*, the *Rawdikes* may imply the *Rath*, or *fortress dykes*, instead of the road dikes.

The word *Rathas*, or *Ratas*, was Gaelic; and *As*, in *Ratas*, may mean water, as it does in *As-cbu*, a water dog. *Ratæ* may then imply the stream's *Rath*, or *fortress*. Moreover, *Aitbe*, Gaelic for an bill, AND THE ROOT OF THE FIRST SYLLABLE IN *RATÆ*, is often the root of words for camps; and this

changes to *Aighe*, which also implies bill, and is a root in names of fortresses, AND OF THE FIRST SYLLABLE OF *RAGÆ*. From hence, and from what is before stated, of the common uses of *D* and *G*, and of their changes, *Ratæ* and *Ragæ* are demonstrably synonymes. The before-mentioned assertions of authors then were hazarded, without examining the imports of these old names.

Having given the imports of *Rat* and *Rath*, I will now analyse other words. It is agreed by all our writers, that *Car*, or *Cor-Dyke*, in Lincolnshire, means the *Fen-Dyke*; and it is said, that the *Fens* are called *Cars*.—Accordingly, the Saxons seem to have translated *Cor*, by *Leog*, a marsh or fen; and this they varied to *Leg*, *Lyg*, &c. The syllable *Er* is often used in old names for border land: And hence *Leoger-ceaster*, may imply the marsh border land camp. But *Leg* or *Lyg*, pronounced *Ley* or *Lei*, may have been considered stream; and *LEI-ER*, or *LEGER-CEASTER*, the stream border camp: But if *Er* were considered a plural ending, *Leger-ceaster* may imply the streams' camp.

In the translation of Bede's Ecclesiastical History, by Stapleton, the word *Mercia* is always rendered marshes, or the marsh-land; I suppose, from the marsh land on the coast of the Coritani, on their rivers, and in the interior of their country.—*Corion* then may also mean the marshes, and *Coriton*, the marshes land.

Words for the sea, were also names of water and of streams; and *Lear*, the sea, may have been a name of the *Soar*; but I conceive that *Leir* is derived from *Lei-er* as above; and that *Leirion* means, as a plural noun, the streams; and *Caer Leirion*, the stream's city, and this was a translation of *Ratæ*.

But in the *Rerigonus Sinus*, we know that *RERI* means the LITTLE sea; and *GON* implies lake. I have proved that *RE-RIGONIA* is *Ribblecester*; that *RERI* and *RIBBLE* mean the LITTLE sea; and that *Gon* may also imply inclosed land or camp.

Moreover the coasts and harbours of this kingdom generally gave names to their border lands.—The people of Kent, or the CAN-

TII, were *the head landers*. In Suffex and Surry, the REGNI were *the road landers*. In Hampshire, Somersetshire, &c. the BELGÆ were *the borderers*. In Dorset, the DUROTRIGES were *the water track men*. In Devon and Cornwall, the DANMONII were *the sea or water landers*.—The SELGOVÆ, on Solway Frith, were named from *fail*, the sea, and *Geamb* or *Geav*, a branch or slip.*—The word *Corr* is Gaelic for *Corner*; and *Cor* or *Corn*, in the CORNUBII, and in the CORNAVII, means also *corner*. In CORITANI, *Cor* may also mean *corner*, and the same as *Cor* or *Corn*, in the name of its opposite province of the CORNAVII; which is derived from the *SEA corner*, between Wales and Lancashire.—But CORI, in the *Coritani*, may also imply *the LITTLE corner*. The name of this province was written CORITAVOI by Ptolemy. The word *Tav* means the sea, and the CORITAVOI may have meant *the little corner sea men*: And by *little corner seas*, or *little corner sea*, might be meant the *Abus* and *Metaris*, or the *Metaris* only.—But in such case CORION and CORITON may mean the little corner (sea) land.

In the CORITAVOI then, *the bounds of the lands are expressed*, and the lands understood. In the CORITANI, *the lands are expressed*, and their bounds understood.

The word CORITAVOI has been supposed, by all our antiquaries, to have been written erroneously in Ptolemy.—When an author is not understood, we seldom reckon upon our own misapprehension of his subject.

The endings of the words *Corion*, *Leirion*, and *Cori*, notwithstanding what I have here said, may be plural ones.

But it should excite no surprise to find, among the various endings of words, POSTFIXES *similar to the plural endings* of the Welsh, Cornish, and Gaelic languages. These were most probably derived from ancient augments and diminutives. Thus originally adopting terms for *great*, to represent *many*; and words for *little*, to denote *few*. For example, *Mor*, great, implies also *many*: *Beg* and *Gan* each mean *little*, and imply also *few*. Hence the endings of many other words denoting *great*, might also imply *many*; and some of these

* Cumberland may be rendered *the corner border land*.

denoting *little*, might also mean *few*; and from each of these classes, or from their roots, were perhaps adopted plural endings.—But these augments and diminutives we must generally distinguish, in *old monosyllabic* names, as adjectives only; and not render compound names of streams as if they were plural numbers, as many authors unconscious of any impropriety have done.—On the whole, the reader should examine whether plural endings agree with reason; and if not, he should search for the original words. The task I have found in some cases *easy* and *certain*; in others *troublesome* and *doubtful*. In general, however, the names of *big bills*, as well as those of *great streams*, will prove that these endings are, *for the most part*, AUGMENTS. Thus NEASON, a *single* hill in the middle of Devon, means *big or great bill*, from *Neas*, an hill, and *On*, an augment.—CAUSON, another *single* round hill, and the highest in the west of England, implies also *great bill* or *mountain*, from *Caus*, an hill, and *On*, an augment.

In *small* streams, and in *little* seas, the letter *I* or *Y* meant *little* or *shallow*; but this hath neither been accounted a plural number, nor a diminutive ending, by our authors; and has absurdly been rendered, contrary to all analogy, in the names of our streams, by the word water.* But *I* or *Y* is a diminutive in our own language; for instead of *little Tom* and *little John*, we say *Tommy* and *Jobny*. We call *Ann*, or *An*, with a prefix *Nan*; and *Nanny* is its diminutive.—In like manner *An* is water. *An* is often varied in its name to *En*; with the prefix *N*, we have the *Nen*, a river in Northamptonshire. But *An*, water, might in like manner become *Nan*; and *Nanny*, its diminutive, is the name of a small stream in the county of Dublin.

The diminutive endings in streams, hills, &c. *which cannot be controverted as such*, are *In*, *An*, *En*, *I*, &c. and these are also plural endings in many languages.

* See Camden, in Radnorshire. Our old names in Ptolemy, Antoninus, &c. were chiefly composed from monosyllabic words, with Greek and Roman terminations: They have been wrongly translated; and we may, perhaps, frequently have misunderstood these translations, as well as the original words; but of this the reader must judge.

The augmentative endings in streams and single hills, &c. are often *On, Au, Ou, Ow, Ar, Or, &c.* and these are *without dispute* frequently augments; altho' the same endings, in other words, not referring to the features of nature, may be plural ones.

But these endings in streams have always been accounted, by modern authors, plural endings. Every little streamlet or rivulet has, therefore, with a postfix, been emphatically called the waters or the streams; (and I wonder much that the words streamlet and rivulet, from having these diminutive endings, have not also been turned into plurals: But without a postfix, both little and great streams have been rendered water or stream only.—Thus the *Corin** has been exalted by the name of *the waters*; whilst the Don of Russia has been called only *the water*, or *the stream*.—The absurdity, however, of making augments and diminutives speak as plurals, in the names of single hills, was still more apparent; and therefore they have been *suppressed*, and reckoned *nothing*!

Thus *consistently* are plural endings employed to supply the places of postfixes: And thus *prudently* have augments and diminutives been suppressed to conceal unskilfulness.—But *prefixes* have been less known than *postfixes*; and still more absurdity has been manifested from our ignorance of *the prepositives*, than from our want of knowledge in the *postfixes* of ancient appellations: I need only refer to *Harbor* and to *Harborough* to prove this.

But I must now return to my subject:—It has been asserted—"That the word *Coritani* is properly written *Corani*; and that the term *Coritani* is of uncertain derivation, but that it probably had its origin in the British word *Corani*, or *Coriniaid*; appellations denoting men that are liberal, generous, or lavish. In the historical Triades, the *Coranians* are said to be mentioned as one of the THREE MOLESTATIONS that came into this Island and never went out again. And in another memorial of the Welsh language, they are classed among the seven nations that invaded Britain. The order of their advent is placed immediately before that of the Romans."†

* See Mr. Whitaker's *Manchester*. † *Cambrian Register*, vol. ii.

This article shews that assertions should be examined. For if the *Coritani* be of uncertain derivation, the *Corani* may be not less uncertain; for *Cor* in each may be the same. If *Cor* refer to marsh, *Cori*, as a plural noun, may properly refer to marshes; and the marsh landers, and the marshes landers, will imply nearly alike. But if *Cor* mean corner, *Cori* may be its diminutive, and mean *the LITTLE corner*: And the *Corani* and the *Coritani* will *not* be synonymous terms.

I shall conclude this article with the opinion of a learned friend:—"Whatever might have been the case in the original dispersion of mankind to their first settlements, when the whole family took the name of the common parent; in the subsequent dispersion into smaller districts more minute appellations would be necessary to distinguish them than one derived from any common ancestor; and what terms more likely to be taken for this purpose than those which the peculiarities of the situation of their common abode presented, which united them necessarily into one body, either for defence or profit? This appears to me a much more probable hypothesis than to account for such appellations, by legends of fancied heroes, of whose existence there is no historical record; or by suppositions of inroads of small parties from the continent into our island; through other tribes, perhaps more powerful, in order to occupy isolated districts, cut off on every side from their own country, and from the succour of their own countrymen. If the mind had taken no bias either way upon this subject, we should naturally suppose, when we saw towns or districts in different places, situated alike, distinguished by the same or similar names; that those names were in both instances borrowed from the circumstances, which were alike in both situations; and the truth of this supposition is confirmed by seeing the different appellations of the same place in the two languages (the Gaelic and Saxon,) coincide in meaning, the one a translation of the other."*

* See the article Mado for a continuation of this subject.

VENROMETO, M. P. 12.

Long Billington in Willoughby 12.

The name of this station has been variously rendered. It has been translated *the Marly Hill*. The place of the camp has been called *the Henings*; and in the last edition of Camden, *the Herrings*: These have been said to imply *the ancient meadows*. But this place has also been called the *Black-field*, from the darkness of its soil. Its name, *Vernometum*, hath likewise been derived from GUERN, *the alder-tree*; but it hath generally been interpreted, *a GREAT Temple!*

The word *Venromento* or *Venrometo*, was, from what follows, a contraction of *Veneromento* or *Venerometo*. *Vener* and *Pener*, as *V* and *P* are convertible, will mean the same; and as *Pen* is head-land, and *Er*, in old names, generally border, *VENER* will mean *the head land border*.

Vernometo was also written *Verenometo*. *VEREN*, (as *VER* means *head border*, and *En*, land), means *the head border land*.

It should be particularly remarked, that the words, or syllables, *Er* and *En*, in *Veren*, are transposed in *Vener*. In *Vereno* we find the root *Er* written at length; but it is contracted in *Venro*. In like manner in *Venero*, we find the root *En* written at length; but this too is contracted in *Verno*. These particulars then prove, that I have written the above names at length, *rightly*.

The word *Min* means *little*, and is often varied to *Men*. The *Ockmen*, often called the *Ockment*, runs through *Ockington*, in Devon, and means *the little stream*. *Ockington* was formerly written *Ockinton*; and it is even now so pronounced. The word *Et* is also a diminutive. *VENROMETUM*, or *VANROMENTUM*, will therefore mean *the little head-land border*. *VERNOMETUM*, *the little head-border land*. This name then alludes, *not to a GREAT temple*; and as by the ending *Um*, in *Danum*, and in other names, a camp is understood; so here, instead of *the GREAT temple*, we may understand the ground described to be the place of our *camp*.

LONG BILLINGTON is a more recent name of this station, and this must be an exposition of the *old* one, if it refer to the

place of the old camp. The words BEL and BIL, in these names, often mean *border* or *ridge*; and BILE is Gaelic for *border*. Bel and Ber, and their roots El and Er, in old names, often mean *border*. R, therefore, in endings, changes to L, and L to R; and various instances may be seen of such changes in Lhuyd's Archæologia. The word BIL then being *border*, and the same as BER or VER; ING or IN being a *diminutive*, as in Ockinton; and the same as MIN, MEN, or MENT: And TON, *land*, implying the same in Billington, as EN, in Verenomento; or as En, in Veneromento; this word Billington will be an exact translation of Vernomentum or Vernometum. In this proof I have suppressed, I conceive, no necessary steps; nor do I think that I have drawn an unsound conclusion from the names here given. LONG may refer to the dimensions of this ground, or it may be a contraction of LONGPORT, a *camp* or *fort*, as BOR, for *camp*, is of BOROUGH.

The traces of this old station are variously represented: The old lines by some are said to be strong; by others, who have seen them, to be faint and weak. Coins, Mosaic pavements, and other antiquities, are said formerly to have covered the country; and even now, the treasures *underground* are conceived to be very considerable. The distances agree with the numerals in the Iter: The features of the country with its names: And the station lies properly near the Roman road.—I have endeavoured to strengthen the opinions of modern antiquaries, by giving the imports of its *ancient* and *modern* names.—Dr. Stukeley has given a plate of this station; but he unfortunately mistook it for Margidunum.

MARGIDUNO, M. P.

Generally conceived to be East Bridgeford.

The Marle, from the word Marga, again steps in to assist antiquaries in their translation of this name. Mr. Throsby says, "Nothing in my opinion can rob East Bridgeford of its Roman honors. Here you have the most indisputable proofs of its high antiquity. An ancient encampment; the name of Barrow, which a place in this field still retains; the dis-

covery of Roman coins and Roman pottery; the distance from Willoughby; the next station agreeing exactly with the rout; all together form such strong evidence, as will admit of no objection to the general opinion, that East Bridgeford was the *Margidunum* of the Romans."

In the station of *Moridunum*, Devon; and in *Maridunum* in Wales, the word *Mor* and *Mar* is border or head. *Ge* may be in *MARGIDUNUM*, *land*; and the whole name may imply, *the camp of the head land or border*: And this will answer to *Borough*, which may be rendered *the border or head camp*.

I wish not to rob East Bridgeford of its honors, but of *the old manors in the immediate vicinity of this camp*, *CAR COLSTON* only, seems to derive its name from this station. Whether this camp were, in early Saxon times, a part of this manor or not, I have no means by which I can determine.

AD PONTEM, M. P.

Thorpe on the Trent.

Not understanding how to analyse our old terms, the words *Ad Pontem* have caused much speculation.

The word *AN* is *water*: It is also in old names a term for *land*, and frequently it is varied to *ON*, and means the same. The letter *P* has been treated of in the introductory essays: It means *pic*, *peak*, or *head*. *PON* may therefore imply *the head land*, or *the water head*.

The word *Pont* is bridge. "*T* in Welsh words, says Mr. Lhuyd, is frequently changed into *S* or *Z* in the Cornish, especially when *L* or *N* are placed before *T*." And the same may be said of *Pont*, which changes in the Latin to *Pons*.

The word *Barkir* is Welsh for a kite; and this changes to *Barkez*, in the Cornish.—The endings *It* and *Es*, or *En*, are diminutives.—The heads of bridges are small in comparison to the heads of hills; and seem to have taken diminutive endings on this account.

I have shewn that in *Vernometum* and *Venrometum*, that *Verno* and *Venro* are contractions; and I suppose that *Pons* and *Pont* may have originally been the same.—Thus *Pons* may have been composed of *PON*, *the water head*, and *Is*, a dimi-

nitive:—or of *PON*, *the water bead*, and *ET*, a diminutive; and *PONIS* or *PONET* contracted, may have become *Pons* and *Pont*.

But throwing aside this last explanation, we may fairly suppose, that *PON*, *the water bead*, may have taken a *T*, as is usual after *N*, to strengthen the sound of this word: And *PONT* was most likely the word, which in Latin was changed to *PONS*. In like manner the Welsh word *Guynt*, wind, changes to *Guins* in the Cornish; the Welsh term *Albt* in the Cornish to *Als*.—In the Latin they sometimes wrote their diminutive endings at length, altho' they are little understood. Thus *COL* is Gaelic for head or hill, and *Is* is a diminutive; and *COLLIS* means *a little head* or *little bill*.

The word *Bridge* was, I conceive, originally derived from *BRAIGHE* or *BRAIG*, the *upper part* or *top* of any thing; but this Gaelic word I have not analysed, and leave to the consideration of my reader.

I have before shewn, that the word *PONT* may mean a *point* or *bead*: *Ad* is Gaelic for water; and *AD PONTem*, or *ADPONT*, may imply *the water bead*. I have proved that *TRIPONT* means *the bill point*; and that *PONT* means *Tborpe*. On the river Trent we have *WINTHORPE*, i. e. *The water bead* or *point*.—Now this name being nearly the same in import as *Pons*, a bridge, we shall find no decisive argument perhaps, for preferring either in translation, unless the features of nature should demand, that one of these should be adopted rather than the other. And here we must observe, that words for stations generally refer to the features of their settlements; rarely to camps; and never, scarcely, to bridges; because these last cannot be considered as a part of these features.

But it is said that the foundation of a great bridge on the Trent was discovered in 1791, near *Wintborpe*. *Win* or *Uin* may be considered as a variation of *Ean*, water, as I have shewn in my first work; and *Wintborpe* may mean *the water point*; and be a translation of *Ad Pontem*.—But there is a *Tborpe*, near Stoke; and this lies in a situation which the numerals in the Iter demand. And altho' the word *Tborpe* may be point only, the point which gives this *Tborpe* name, is a *water* or *river point*; and, therefore, it may be called, as

in this Iter, and may have been so named, when fords and ferries only were used; and before a bridge had ever been seen or known by its inhabitants.

CROCOCOLANO, M. P.

Collingham.

Bishop Gibson says, "Near Collingham, in a large field, there is reason to fix another station."

"Dr. Stukeley calls this field *Brugb*; but states that the old city is perfectly levelled by the plough. Many Roman coins have been found here, and all the way between this field and Newark, in digging they find great foundations for half a mile together on each side of the road, with much rusty iron, iron oar, and iron cinders, so that it is probable an eminent Roman forge has been here. Out of one hole they dug 10 or 15 loads of stone, from whence it might be supposed to have been a gate. Many copper coins have been found here; as also pots, urns, bricks, &c. They call the Money, Brough Pennies."

Horfeley says, that they often strike on ruins in ploughing and digging; and he says, the position of the camp is a short mile south-east of Collingham. "'Tis three miles, says Dr. Stukeley, north of Newark. Great plenty of wild saffron grows hereabouts, whence I once thought the name came, signifying the Saffron Field, from the Celtic word a field or enclosure, (*Lban*). In the later times of the empire, when they shortened words, 'twas called *Colana*, and some critics restoring *Croco* to it, doubled the second syllable, whence it is found in Antoninus, his Itinerary, *Crococolanum*. But I judge Mr. Baxter's derivation of it right, *Ericetum Pulchrum*, &c."—Itin. p. 98.

Camden, Burton, as well as others, knew not this name. But *Croc* comes from *CRIÖCH*, territory, end, born, &c.; and *COLAN* is *bead land*; and the whole word means *the bead land point or territory*.—*COLLINGHAM* implies *the bead land border*. It answers then in name, distances, &c.

LINDO, M. P.

Lincoln.

I have already explained this name.

RICHARD, ITER. XV.

A Londinio per Clausentum in Londinium usque sic:—

<i>Richard, Iter. 15.</i>	<i>Antonine, Iter. 7.</i>	<i>Sites of Stations. From London thro' Bittern, and again to London.</i>
Caleba, M. P. 44	Callevam 44 Iter. 12 & 15.	Near Reading 44
Vindomi 15	Vindomim 15	Silchester 10
Venta Belgarum ... 21	Venta Belgarum 21 Iter. 7 inv.	Winchester 26*
Ad Lapidem 6		Stoneham 8
Clausento 4	Clausentum 10	Bittern 4
Portu Magno 10 }	Regnum 20	{ Portchester 14*
Regno 10 }		{ Chichester 16*
Ad Decimum 10		On the Arun 10
Anderida Portu		Near Beachy Head
Ad Lemanum 25		Towards the Port Land
Lemaniano Portu .. 10		Lyme
Dubris 10		Dover 10
Rhutupis Col. 10		Richborough 15
	Iter. 2 inv.	
Regulbio 10		Reculver 9
Cantiopoli 10	Durovernum	Canterbury 10
Durolevo 18	Durolevum 12	Judde Hill, Ospring 12
Mado 12		Rocheſter 16
Vagnaca 18	Vagniacim 22	Southfleet 10
Noviomago 18	Noviomagum 6, 18	Newberry 6*
Londinio 15	Londinium .. 12, 10	London 12

This road ran as before, and from Winchester by Otterbourne to Stoneham, and by Green-Lane to Bittern, thence a few traces are seen on Ridgeway and north of Burlesdon-Hill, pointing to Fareham and to Portchester, the latter part of which is nearly lost. From Portchester it ran with the present turnpike to Chichester, and over the Arun, near Arundel.—Thence on the coast to Anderida, the banks of the Rother, Lyme, Dover, Richborough, Reculver, Canterbury;—and, as in the first Iter, to Rochester, Southfleet, and Newberry, to London.

* It appears from the above, that the errors of Antonine are copied in Richard.

CALEBA, M. P. 44.

Near Reading 44.

The miles here vary from the former Iter; and this may have been on account of the present journey taking a different rout. But if the roads were the same then, one account must have been erroneous.

"Few Roman stations have been fixed at so many different places as that of *Calleva Attrebatum*," says the Commentator on Richard's Itinerary. To which he adds—"It has been placed at Silchester, Henley, Wallingford, and Reading, by antiquaries; yet in no doubtful case do more testimonies concur to ascertain the site. It is evidently a station of importance, because it appears as a central point to which the roads traversed by three different Iters of Antonine (the 13th, 14th, and 15th) converge. It was the capital of the *Atrebates*, situated at known distances from London, Winchester, Bath, Spene, and Caerleon; and at a doubtful one, tho' easily supplied, from Cirencester and Old Sarum. These circumstances cannot by any expedient be brought to coincide either with Henley, Wallingford, or Reading; but all agree in regard to Silchester. Its distance nearly accords with the Itinerary distance of *Calleva*, from London, Bath, Speen, Winchester, and Caerleon, and, if a station (which is evidently lost) in the Iter of Antonine, be supplied with that from Cirencester. The present remains are those of a great Roman town; it is situated in the district formerly inhabited by the *Atrebates*; and in every direction traces of Roman roads converging to this point still plainly exist, from London, Speen, Winchester, Old Sarum, Bath, and Cirencester. Description of Britain, from Richard of Cirencester, printed in 1809, pages 148 and 149."

This quotation is a note of the Commentator on Richard, which I proved erroneous in the Monthly Magazine for August 1841. I will give a part of my proof in the next article, and refer for a continuation of it to the head *Caleva*.

VINDOMI,

Silchester.

This station is carried to *Egbury Camp*, near St. Mary Bourne, by the above commentator. But *Vindonum* was the chief town of the Segontiaci; it lay in the Itinerary XXI miles from Venta. But Dr. Beeke has proved in the 15th vol. of the *Archæologia*, that a V is omitted in this number, and that it should have been XXXVI.

In Richard it stands:

Caleva to Vindonum	- - - -	XV
Vindonum to Venta	- - - -	XXI
Total	- - - - -	<u>XXXVI</u>

It should have stood:

Caleva to Vindonum	- - - -	X
Vindonum to Venta	- - - -	XXVI
Same total	- - - -	<u>XXXVI</u>

From the above it appears that the *V* was transposed only. If the radius of a circle be 26 miles, and the centre be Venta, *Vindonum*, if not at *Silchester*, will lie somewhere in or not far from the circumference at 26 miles distance; but this can lie at no place but at *Silchester*, unless it be too near or too far from other stations which are fixed by the Itinerary. For instance, *Vindonum* has been mistaken, as mentioned above, for *Caleva*, and has been fixed in *the old port way*, (which implies the raised or bank road), leading to *Sorbiodunum*, at *Egbury Camp*; which is only 15 miles from Venta on the same radius. This place must therefore be too short in distance from Venta by eleven miles. *Vindonum* in the 18th Iter (which runs thro' Vindonum, Venta, &c.) is said to be 15 miles from Tamefa: Dr. Beeke has clearly proved that this distance exactly reaches *Silchester*; but it is 29 miles from Tamefa to *Egbury Camp*, which is 14 miles too far, and out of the road to Venta; from *Egbury* to Venta no direct old

road is to be traced. These then form a compleat refutation to the note above quoted. Add to these that from *Spinis* to *Caleva* it is said in the 12th Iter to be 15 miles, and from thence to *Bibraſte* 20 miles: But if *Caleva* be reckoned *Silcheſter*, its diſtance from *Speen* is not 12 miles inſtead of 15; and from thence to *Bibraſte* muſt be nearly 30 inſtead of 20. It appears then that *Egbury Camp*, as *Vindonum*, will anſwer in no caſe with the diſtances from *Venta* and *Tameſa*; nor will *Silcheſter*, as *Caleva*, agree with the diſtances from *Spinis* and *Bibraſte*. By ſuppoſing then *Caleva* to be *Silcheſter*, we throw into confuſion the Iters of Richard and Antonine; but by taking *Vindonum* for *Silcheſter* all will appear clear and ſatisfactory.

Silcheſter has been called by the Britons *Caer Segont*. The ſtation of *Segontium*, in Wales, was alſo called by the ſame name; we have, therefore, to enquire what the word *Segontia*, the territory of the *Segontiaci*, means. The word *Sigb*, an hill, is here varied to *Segb*, and pronounced *Se*; *Gon* is derived from *Can* or *Con*, a lake; *Ia* is country, and this takes a *T* in this name, in the ſame manner as *An* or *On*, land, takes a *T* in *Ton* or *Tan*, which imply the ſame. *Vin*, in *Vindonum*, and in other names beginning with this ſyllable, has been derived from our vines in the Archæologia; but the vines grew only in the author's fancy, and not in theſe ſtations. *Vin* is rendered *Bin* in *Vinovium*, now *Bincheſter*. *Bin* or *Binn* is head or hill. *Sil* comes from *A*, an hill, pronounced *Au*, and changed to *Al*, *El*, and *Il*; with the aſpirate *H* it would become *Hil* or *Hill*; but as the Gaelic had no *H*, and *S* was uſed in its ſtead, *Sil* was one of their names for hill, and was a tranſlation of *Vin* in *Vindonum*. I have only to remark that *Caer Segont* will be accounted the city of the *Segontiaci*, and its diſtance from *Venta* will anſwer to *Vindonum*; and further, that by Richard's map, and by the name, *Caleva Atrebatum* was in the territory of the *Atrebates*; and that *Silcheſter* or *Vindonum*, by the ſame map, was in the country of the *Segontiaci*, and was, I ſuppoſe, *Caer Segont*.

VENTA BELGARUM,

Winchester.

So much has been said of Venta and Isca, that little more need be mentioned. But the word *Win-chester* or *Wintan-chester* still urges enquiry: For tho' Venta may be esteemed a word for an inn or a camp, still the original meaning should be here attended to. The word *Ven* or *Vent* then may mean water, or an hill; and *A* or *An* is either a diminutive or a word for land.

Settlements were originally named from their hills, vallies, plains, and streams, or their borders: Nations and districts from the features of their lands, and their situations: But lands were first chiefly peopled by families who brought no national name.

Of the ancient Belgæ of this nation, nearly uniform are our modern accounts. Under the celebrated Divitiacus, an army is supposed to have come from the Continent, to have overrun and to have named this district.—Strange, however, it was, that they should have passed *Kent, Suffolk, Sussex, Essex, Surry, Middlesex, Berkshire*, &c. and never have given appellation to any of these lands!—*Bel*, an inflection of the Gaelic word *Bile*, was considered by the Saxons as implying border; *Ge* was also Gaelic for land; and these were translated *Hampshire*, or border land. Our Saxon ancestors then derived the Belgæ, like the names of other nations, from the situation of their lands, called them *border landers*, and dreamt not of their being imported from the low countries.—But this exposition of the name gave no scope to story,—described no invaders—imported no whole nations—hunted not abroad for inhabitants, which were more easily found at home.

Whether, however, as *Bel* implies mouth, the situations of the first settlers of this district, around the mouth of our greatest port; and on the extensive mouth of the Severn, may have partly helped to give this name or not, I will not determine: The Saxons, from this country lying on the sea, have given it another meaning; and I acquiesce in their decision.

Venta Belgarum, according to Mr. Whitaker, was "The Venta, or head town of the proper Belgæ." Mr. Pegge, in the 1st vol. of the *Archæologia*, imagined that *Venta Belgarum*, North and South Winfield, and other places, were named from the culture of the vine in Britain. But it seems evident, from the following antiquity of the appellation, that this name was given before vines were planted in Britain. Of Mr. Whitaker's derivation, I must state, that he has mistaken the point. *Venta*, as a settlement, meant not a head or chief town; but a head or hill land. "Some, says Camden, derive *Wenta* from *Ventus*, others from *Vinum*, others from *Bishop Wina*; but their differences are to little purpose. I prefer the opinion of our countryman, Leland, who derives it from the British GUIN or GUEN, *white*, as meaning *the white city*." *Caer Gwent* is also supposed by its latest historian to imply the white city. But notwithstanding these authorities, I rather prefer to them Bishop Wina, tho' the wine is by far better than the rest of the etymons.*

An introduction to the history of every town I must not attempt; but from the articles *Bennaventa*, and *Venta Icenorum*, the reader will find, that the *white city* is not unlike our *white waters*. The ancient names of this county and city, like all others, are supposed to be traced to their sources,

* In the British empire we have several streams of the names of Bann, Banna, Bandon, Ben, Bane, Banney, Bannoc-burn, Banon, and Bain. A learned writer renders these names "*the white water*."—But the Bain, as water, comes from the root *An*, water; and with *B* prefixed, (which by essay 6th means head), it will be the head or hill water, from its rising from some head of water, or hill. Thus the Bann of Ireland rises from an head eight miles east of Newry, and passes thro' lake Neagh, and thence to the North Sea, near Coleraine. This stream is very applicably named the lake or head stream or water. *Aven* and *Banna* have diminutive endings. Bandon has an augmentative one, and means the great head water. *Ben* is the head water. *Banney*, and perhaps *Bannoc*, are diminutive nouns; and to shew what old writers considered this last term, it is translated *Burn*. I see no reason therefore to suppose, that *Bann* means *white water*. *Ban*, indeed, means, according to Shaw, true, pale, white, and a copper mine; but it doth not follow that the head water is white water, nor that it is a copper mine water.—To put this further out of dispute, "The only discharge of the water of Loch Neagh, which gives name to the Bann, is at the fall of Coleraine, where having first formed the *Lough-beg*, or little lake, about four miles diameter, its channel assumes the name of the *lower Bann*, i.e. the *lower head stream*; and this empties itself as above.

from words totally misunderstood; but from *Venta Belgarum* it will be found that the Belgæ had originally here a camp, which *Venta* implied; and this high antiquity of the place we rationally gather from its old Celtic appellation.

Hills were fortified for defending the country, its passes, and its inhabitants: And to name their fortifications and hills, they adopted the same names. The Gaelic words *Ais*, *Dun*, *Din*, and many others prove this.—The word *Acba*, written *Acb* and *Ac*, a mound or bank, seems to be a root, which, (as well as its inflections *Id* and *Ed*,) is found in the endings of many words for hill, land, and border, and this and its variations generally denote that the land, or the border, has a rampart, vallum, or fortress to defend it; as in *Tonnach* and *Sonnach*, in *Camboricum*, &c. The term *Beinn* or *Beann* is hill or head. *Beannta* is the Gaelic plural. *Beann* is often written in our names *Ben*, *Ven*, *Win*, and *Win*; and these as often take a *D* or a *T* to strengthen the syllable: Thus *Vinovium* is also written *Vindovium*; *Vindocladia* is written *Ventageladia*; *Bennavenna* is written *Bennaventa*. *Ven* then might become *Vent*,* and this being a name for a head or hill, might from the above and by analogy, mean also camp. Accordingly *Venta*, in the Saxon Chronicle, is translated *Castra*; and *Venta Icenorum* is now called *Castor*: From hence it doubtless follows, that *Venta* was a name for a camp.—This word, if considered a plural noun, might not be adopted, except where many words were necessary for the protection of the settlement. But a noun like this, (as well as the Spanish word *Venta*, an inn), is a noun, “which, under a plural termination, means often perhaps no more than a singular.”

I have shewed that *Venta* is an old Celtic appellation; and I conceive that this may be further proved: The Historian of Winchester, in the second edition of his Book, hath stated it to be a Roman one.

* *Venta* seems to have been considered by the Romans as the ablative singular of *Venta*; Itinerary names were generally given in the ablative case.

AD LAPIDEM,

Stoneham.

Stoneham may mean the border land; it was perhaps conceived by the Saxons to imply the mile-stone village: *Ad Lapidem* will then mean the same.

CLAUSENTO, M. P.

Bittern.

Clais is a dyke, and *En* is land; and *Clausen*, or *Clausent*, means *the dyke land*. It was rendered by the Saxons *Bittern*, from *Bid* or *Bit*, an hedge or dyke; and supposing *En* a plural ending, they rendered it by *Ern*, from which it is plain that they considered *Clausen* to mean the dykes, instead of the land of the settlement around them.* In Richard's Map, *Clausentum* is placed on the *Bittern* side of the river, tho' he supposes it on the other, where it was situated also in part: But it is not so far removed in this map, from the stream, as to favor Mr. Reynolds's placing it at Bishop's Waltham.

PORTU MAGNO, M. P. 10. *Porchester* 13 or 14.

Our books of topography and antiquities are filled with good stories. This place is said to have taken name from *Porta*, a Saxon chieftain!—Antoninus has omitted an X in the distance between *Clausentum* and *Regnum*: He makes it 20; it is 30 miles. Richard has inserted this station between them, and has divided this 20 miles of Antonine into two parts of 10 miles each: But *Porchester* is 13 or 14 miles from *Bittern*, and 16 from *Chichester*. The road from Winchester was considered not rightly given by Mr. Reynolds; and he carried it by Bishop's Waltham: But *Bittern* having great remains, and answering so peculiarly in name to *Clausent*, admits not the rout to have gone another way. It is plain, from a comparison of Antoninus and Richard, that the latter often copied his blunders in distances from the former; altho' Dr. Stukeley conceived that Richard followed not Antoninus.

* This is a peculiar instance, which shews that these old words are composed of monosyllables, which had originally very different meanings from what they now convey as plural endings.

In Europe there were several places called *Noviomagus*. Mr. Lhuyd in page 11th of his *Archæologia* has given various instances of the suppression of labial letters: *Noviomagus* was written by Ptolemy, with the *V* omitted, "*Noiomagos*."—This is usually rendered by authors *Neomagus*.—*Nov* and *Nav* meant here the sea: *Novi* or *Navi*, the little sea, or the sea road.* This place was also called by the Monk of Ravenna, *Novimago Regentium*,† *Ravimago Regentium*, and *Navi-mago Regentium*.—The word *Reim* is road; it changes to *Rem* in the *Rbemi*, to *Ram* in the instances below.‡ *M* is often changed to *V*; and *Ram* becomes *Rav*, which as *Av* is the sea, means the sea road: *Ravi*, the little sea road. Hence *Ramehead* or *Ramhead* (which has generally been misunderstood) means the road head.

Neomagus was situated according to Ptolemy in a latitude more southerly than Winchester. He has remarkably, for fixing this town, blamed *Marinus Tyrius*, an ancient geographer, for making this city by climate north of London; and by Itinerary account, south of that city 59 miles: He does not in this blame the number of miles southerly, but the inconsistency of *Marinus* in making it north of London by climate: This distance is considered as answering to Chichester, and therefore *Neomagus*, from name, from distance, and from latitude, cannot be *Holwood Hill* in Keston.

I will now see how this agrees with *Regnum*. The word *Reg*, in *Regulbium*, hath been found to mean a road. The endings *Um* and *Num*, mean generally border land; but in

* The old names of the æstuaries of this kingdom may be very often rendered little seas.

† *Caleva Atrebatum* lay on the Kennet, within or near the territories of the Segontiaci, and yet it belonged to the Atrebates. In like manner this place lay in a bay near to the Belgæ, tho' the camp belonged to the Regni.

‡ *Ramsey*, in Huntingdonshire, has a causeway for two or three miles thro' the fens or sea.

At *Ramsey* Island, Pembrokeshire, was formerly the passage to Ireland.

Ramsey, in the Isle of Man, is a road of the sea.

Ramsgate means the entrance or port of the road.

Danum, Clevum, Coccium, Durovernum, &c. it is translated camp. *Regnum* therefore means the road town or camp, and answers to *Neomagus* in name and situation.

The sea in this part of the Channel resembles, and was termed a road, from its narrowness. I have shewn in *Rutupia*, that the land which lies between Calais and Dunkirk was called by seamen *Rutben*: That the people on the coast of *Boulogne*, were also named the *Rutini*; and that these names were derived from *Rut*, a road or sea way, and *In* or *En*, land. In like manner the name of the people in Suffex, the *Regni* or *Regini*, mean, from *Reg*, a reach or road, and *In*, land, the road landers.

In the derivations of these names all our authors have evinced the most compleat ignorance on this subject: They describe no circumstances, elucidate no principles rationally. The *Rbemi* were accounted by ancient authors the same people as the *Regni* or *Regini*; but we have not understood these words, nor the agreement of these names. The *Bibroci*, another people of this district, were such as inhabited the marshes of the adjacent land. The first had a topographical situation, the second often not; but in this country they possessed extensive tracks.—These are *ancient* names: I come now to *modern* ones, in which our antiquaries have shewn even *less* judgment than in the ancient appellations.

Cbichester is universally supposed to be derived from *Ciffa*, the son of *Ella*. Not an antiquary, or topographical writer in the kingdom, hath ever doubted this! Camden adopted this opinion, and hath supported *Ciffa's* pretensions by a few things which seem to be favourable.

Dr. Stukeley says, “that *Ciffa* becoming master of the country, (he might have given his father *Ella* the precedence in this,) and there chusing to fix his seat, repaired the ancient castle walls, whose vestigia were of too lasting materials wholly to have lost the appearance of their workmanship; then it was natural enough to prefix the name to the Roman termination, by which the Saxons always called castles of the Romans; or it might simply be called *Castor*, *Cbester*, as was frequent in other places till he restored it, and then it took

his name, importing *Ciffa's Cbester*; but had it originally been founded by him, he would never have assumed that adjunct."

I will not deny that *Ciffa*, who began his reign here 32 years after his father *Ella*, might possibly give name to this place. The most ancient record of *Colchester* has been said to state, that KING COEL gave name to that city in the very same manner. But antiquaries assert, that the hill at *Cisbury* also is derived from this Prince; and here they should not have halted: For as the vowels *E* and *I* were of old commonly used for each other, and *Cis* was often pronounced *Cbis* and *Cbes*—*CHISlet*, *CHISwick*, *CHISTon*, *CHISworth*, *CHESbam*, *CHESbunt*, *CHESTal*, *CHESTER*, *CHESTerton*, *CHESSington*, *CHESEworth*, *CHESEwyke*, and the *CHEESEwring* of Cornwall, must all have flowed from the same origin.

The word *Cais* is rent, &c. and *Cis* means the same; but *Cischain* is a poll tax, in which *Cain* is tax, and *Cis*, poll or head.—*Cal* is also head: Its root may be *Av*, the sea or water, changed to *Au* and *Al*; and in this case *Cal* will be the water or sea head. *Cala* (a contraction of *Calan*) will be the little sea head, or the road, or the sea port.—With the diminutive *Is* it becomes *CALAIS*, *the little road*, or *the little sea port*: And this was formerly *Portus Iccius*, as I have shewn in Essay 2d.

C is said to mean inclosure. It is called as a letter, *Col*, or head. To *An*, water, it is prefixed in *Can*, a lake, which may be accounted *a conflux of water*, or *a head of water*. In *Island* the word *Is* means the sea; I shall shew that *Is*, in the *Isis*, means the same: Just so, *Is*, in *Cis*, may imply the water or the sea; *Cis*, the water or sea head: And by *Ciffa*, its diminutive, may be understood *the little sea head*, *the road*, or *the sea port*.

Cbichester was anciently a sea port, a road for vessels. It changed its old name *Regnum*; and the Britons translated it *Caer CEI*: And *CEI* was a most unfortunate contraction of *Ciffa*!

CAI or *CEI* is Gaelic for a way or a road. It implies the very same as *Cis*, in *Ciffaceaster*, and the same as *Reg*, in

Regnum. *Cei* was pronounced *Cbei*, and varied to *Cbi*; and it is (unhappily too for the old story) at this very time, thus written in *Chichester*.

Having considered the word *Ciffa* as the name of a port, let us now regard it as the name of a King. It is not always thus easy to prove ridiculous things to be untrue; but we may as easily conceive that *Ciffa* took his name from this city or its port, as the city or the port from *Ciffa*.—*Wibtgar*, a nephew of *Cerdic*, had bestowed upon him a moiety of the Isle of Wight; and from what I have proved in my former work, this *Wibtgar* took his name from *Wibt-gara-byryg*, in that Island, and not *Wibtgarabyrig* from him as usually supposed.—Again, *Porta*, in 501, came to England with his two sons, and landed, as authors relate, at *Porcbester*, which from *Porta*, is said to have been named: But this town was named before *Porta* landed; and took its name, not from this chief, but the chief from the town. Other and like instances might be adduced.

From the desertion of the land by the Romans, to the time of Augustine the Monk, who first preached christianity, was 150 years. No history was written by the unlettered Saxons during this time; but after this the Monks began from tradition to collect records. *Ella* and his sons had landed in England; and as the nephew of *Cerdic* had taken his name from *Wibtgarabyrig*, and *Porta* from *Portus Magnus*; so *Ciffa*, the son of *Ella*, might take his name, like his neighbours, from residing and ruling in *Ciffaceaster*, IN THE SAME NEIGHBOURHOOD.

But it may be urged from the Saxon Chronicle, in 477, "That *Ella* and his sons, one of which named *Ciffa*, landed in England."—We must allow that *Ciffa*, his father, and brothers, came into this nation as here mentioned; but their landing here, their exploits, and their settling amongst us, were not recorded for more than 150 years after; by which time they were no more, tho' their names acquired from conquest and possession (and nearly all great names were thus acquired) remained. By the names *Wibtgar*, *Porta*, and *Ciffa*, then, which had been thus acquired, were these men known, and

by no other, in after times, was their landing described, nor their exploits recorded.

I have here stated my reasons for *doubting* the supposed origin of *Cissacester*, and must leave others to make out a better case for *believing*. My chief endeavour, however, was to prove what before had not been attempted *by derivation*, with the least success; that this place was the ancient *Regnum* and *Neomagum*. That the *Regni* or *Regini* meant the road borderers; and finally, I shall shew, that *Regnum* was the capital of this district, *contrary to the opinion of Richard, and to the opinions of all our modern antiquaries*.

The following remarkable inscription was found in 1723 in this city, four feet underground: It was on a grey Suffex marble, 6 feet long by $2\frac{3}{4}$ broad: The letters beautifully and exactly drawn from 3 to $2\frac{1}{2}$ inches long. It is thus read and supplied by Mr. Gale. NEPTUNO ET MINERVÆ TEMPLUM pro SALUTE Domus DIVINÆ ex AUCTORITATE Tiberii CLAUDII COGIDUBNI REGIS LEGATI AUGUSTI IN BRITANNIA Collegium FABRORUM et QUI IN EO* Sodales DE SUO DEDICAVERUNT DONANTE AREAM PUDENTE PUDENTINI FILIO.

The small letters are supplied.

" Tacitus tells us that several cities were given to King Cogidubnus, after the success of Aulus Plautius, and Ostorius Scapula under Claudius, for his fidelity to the Romans; and according to the Roman custom, he here takes the name of his patron, and styles himself *Tib. Cl. Cogidubnus, King and Legate of the Emperor in Britain*. By his order, a college or company of artists or mechanics, like those on Vitalis's epitaph at Bath, under which denomination were included several sorts of workmen together, dedicated this spot to Neptune and Minerva, the one the sovereign of the sea, which perhaps came up to the walls of the station, the other the patroness of arts."

* "A Sacris (or honorati) sunt," is Mr. Gale's reading instead of *Sodales* above.

Of the RIVER LAVANT.

In this place I should not omit to explain the remarkable term *Lavant*. In the *Archæologia*, vol. 4, the Hon. Daines Barrington has the following paper.

“Camden takes notice that the city of Chichester is washed on every side but the north, by the little river Lavant,” to which Philemon Holland adds, “the course of which stream is very unaccountable, being sometimes quite dry, but at other times (and that often in the midst of summer) so full as to run with some violence.”

“Dr. Stukeley (in his *Itinerarium Curiosum*) observes, that there are three towns upon this same river, which derive their name from it, viz. East, West, and Middle Lavant, and then supposes, that the true original name was Antona; but whence he forms such conjecture I must own I cannot very readily comprehend.”

“The term *Lavant*, however, is applied in Suffex to all brooks which are dry at some seasons, and consequently the Chichester river is with great propriety so called, tho’ the water fails in winter rather than in summer; which is also the case of a brook at Lambourn, on the Berkshire Downs; and still more singularly so at Henley, in Oxfordshire, where a plentiful rill commonly runs by the side of the great road to Oxford only every third year.”

“From the same circumstance, the sands between Conway in Carnarvonshire, and Beaumaris in Anglesey, are called the Lavant Sands, because they are dry when the tide ebbs, as are also the sands which are passed at low water between Cartmel and Lancaster.”

“The term Lavant, therefore, most certainly signifies a river or sea sands, which are sometimes dry, and after having looked into many dictionaries as well as glossaries, I find that the word *Llavam* approaches nearest to it, which Bullet in his Celtic Dictionary renders *Oter*, or *to deprive*: it is consequently applied with great propriety to a brook which at certain seasons hath no water in it.”

I have here quoted all this short paper, and must observe, that unskilfulness in analysing old names has caused some inexplicability in this and other words. These terms consist of two parts, substantives and adjectives: No other parts of speech are used in them, altho' authors bring other parts for etymons. The word *Laimbrig* is a ford or stream road; and as *Rig* means a road, *Laimb*, *Lamb*, or *Lav*, is the water or stream.* The term *An*, or here *Ant*, which is in general a diminutive, may be a *privative*, and so *An* or *Ant* may denote a privation or removal of the water; but in common *An* or *Ant* means little, low, or shallow; and *Lavant* may imply, generally speaking, the little or shallow water or stream; but sometimes, the deficient or removable water.

The places in England in which this first syllable is concerned, are,

Lavenham, on a branch of the Bret.

Lavant as above.

Laver-high, Essex, and two more of this name.

Laver-stock, Hampshire, near Overton.

Laver-stock, Wilts, near Clarendon Park.

Laverton, Gloucester, in Buckland.

Laverton, Somerset.

These places will decide this point, and shew that "*Llavar* (British) and *Labbar* (Ir) meaning *sonorous*, *sounding*, or *noisy*," are not often applicable in these words, tho' an ingenious author refers us hither for etymons.

Having given the derivation of the word *Lavant*, I will just mention, that the *Broile* at this place, called generally in other places *Brill*, means no more than *the rill head*. It is formed from the word *Rill*, with the prefix *B*, which often implies head, as may be seen in essay 6th.—Authors call this word *Berry Hill*, and had they understood these terms, I should not have attempted an explanation:—But as this, as well as the former, is unknown, I shall further say, that *Ber* means water: With the diminutive *I* or *Y*, *Berry* is formed, which implies *little water* or *rill* as before.

* The root of this word is *Amh* or *Av*, water.

AD DECIMUM, M. P. 10.

On the Arun 10.

ANDERIDA PORTU,

Near Aisburne.

We have great disputes on the situation of this place. It hath, contrary to the evidences of history, been carried to Pevensey by some commentators, and by others to Newenden. Dr. Tabor, in No. 351 of the Philosophical Transactions, has shewn that this place was near Beachy Head. His dissertation is a very learned, and exceedingly curious one. In most things I cannot sufficiently praise his judgement. Those who have quoted him seem not to have read with attention.—What he hath omitted—the import of the name—I here give.—This coast, or rather sea, was, as I have before observed, called the road; and *Regin* meant the road land. *An*, water, is sometimes pronounced *And*.* *Rad*, a road, is often varied to *Red* and *Rid*; and hence *Regin*, in the *Regni* or *Regini*, was translated in ANDREDLEIGH, which may imply the water road land. The ending *A* in *Anderida*, may imply a hill, head, promontory, or camp; and the word, the water road promontory or camp: And here was *Andred-ceaster*. ANDRED WEALD was the water road wood; and ANDREDLEIGH the water road land. When the Britons were driven by *Ella*, at *Cimenes†-Ora*, it doth not follow that they fled into the *Weald*, as Dr. Tabor and other historians relate; but rather that they hastened to their strong holds on the downs.

“True it is, says Mr. Somner, that *immanis Sylva*, that immense and vast wood *Andred*, was not confined to Kent, but extended itself from the south part thereof, quite thro’ Suffex, into Hampshire.”—Here ANDRED, which contains two words, and means the sea road, is called a wood:‡ On

* In *Andalusia*, *And* means the sea. In *Andelle* (the little water), *And* is water, as it is in the *Ande* at *Andover*.

† I am tempted to believe that *Cimen*, the son of *Ella*, took also his name from the battle fought on this road land border.

‡ This is also called by authors *Coit Andred*, which must mean (if *Andred* be a wood) wood wood. The *Weald* signifieth a woody country, says Lambard. The Britons, he says, called it *Andred*.

the misapplication of *Andred*, I might give very long and very curious instances.—When old appellations are misunderstood, we consider them as for ever lost. To translate difficult names, we seldom trace them to *probable* roots; and our *English* terms for the common features of nature are often esteemed *too low, too simple, and too familiar*, to be applicable: We therefore try *inapplicable words of corresponding sounds*. There is a world of *jingles*, and *chance* hangs them up in various ways:—One leads a little astray, and this consigns us to another, further from our road; where at the next turn we lose ourselves.—And then—we run into long and learned disquisitions, on the ground we stand upon:—and this, reader, without knowing where we are. Near *Aisburne*,† at Beachy Head, are great remains of a large ruined station, where have been found *baths* and other antiquities, and here according to Dr. Tabor was *Anderida*; and I see not the least reason to dispute this excellent antiquary's opinion.

AD LEMANUM, M. P. 25.

Towards the Port Land 25.

LEMANIANO PORTU, M. P. 10.

Lyme, or the Port Land, 20.

DUBRIS, M. P. 10. *Dover, or the Water Border, 10.*

RHUTUPIS, M. P. 10. *Richborough 15.*

Already explained.

CANTIOPOLI, M. P. 10. *Canterbury 10.*

† *Ais*, an hill, is generally written *Ash* in our names for hills. The word is supposed by antiquaries to come from *Ash Trees*, which never (it is likely) grew there. *Ais* may be varied to *Is* and *Es* in the composition of names; and hence this name may be written *Esburne*. This district was named from its hill, and the brook running thro' its parish.

DUROLEVO, M. P. 18. *Judde's Hill, Ospring, 12.*

MADO, M. P. 12.

Rocheſter 18.

A learned author deſcribes various ſtreams around Mancheſter. Speaking of the *Medlock*, he ſays, that *Med* and *Mat*, and *Lug* and *Loc*, equally ſignify water, and in compoſition imply A QUANTITY OF IT, *either as a river or a lake*: But this gentleman forgot that the *Medlock* was a *ſmall ſream*; and if *Med* and *Mat*, and *Lug* and *Loc*, ſignified *water*, that the *Medlock* muſt imply *water water*!

“The former part of the name, he ſays, conſtitutes half of the name of the famous *Medway*, or the Roman *Madus*; of the Roman *Met-aris*, &c.”

In ſpeaking of the river formerly called *Medus*, in *Media*, but now called *Cor*, *Cur*, or *Kur*, another learned author, ſays, that “*The Medus is ſuppoſed to be uſed adjectively for any great river of Media*!”—But

Plutarch, in his Book of Rivers, Hills, &c. ſays that the “*Eupbrates* is a river of *Partbia*, waſhing the walls of *Babylon* (now *Bagdat*) formerly called *Medus*, from *Medus*, the ſon of *Artaxerxes*. He, in the heat of his luſt, having raviſhed away and deflowered *Roxane*, and finding he was ſought after by the King, in order to be brought to puniſhment, threw himſelf into the river *Zaranda*, which from thence forward was called by his name *Medus*. Afterwards it was called *Eupbrates* upon this occaſion.”

“*Eupbrates*, the ſon of *Arandacus*, finding his ſon *Axurta* a bed with his mother, and thinking him to be ſome one of his courtiers, provok'd by his jealouſie, he drew his ſword and nail'd him to the bed. But perceiving himſelf the author of what could not be recalled, he flung himſelf for grief into the river *Medus*, which from that time forward was called by his name *Eupbrates*.”

“In this river grows a ſtone called *Aſterites*, which midwives applying to the navels of women that are in hard labour, cauſes them to bring forth with little pain.”

“ In the same river also there grows an herb which is called *Exalla* or *Axalla*, which signifies *beat*. This herb they that are troubled with quartan agues, applying to their breasts, are presently delivered from the fit, as *Chrysermus* writes in his thirteenth Book of *Rivers*.”

“ Near this river lies the mountain *Drimyllus*, where grows a stone, not unlike a *Sardonix*, worn by Kings and Princes upon their *diadems*, and greatly available against dimness of sight, as *Micias Moliotes* writes in his Book of *Stones*.”

It pleased the divine Being to make a world, and to create inhabitants for it: These formed settlements for their support, built houses for their residences, and forts for their defence; and to all these our first inhabitants, referring to the features of nature, gave *appropriate names*.—In time, the imports of all these old denominations were totally forgotten; and not only modern, but ancient authors, have given us conjectural, metaphorical, and even incredible stories, as imports to these names. And what else, reader, do you expect from me, but sometimes to give you conjectural imports to old appellations?

I will, however, as well as I can, give you the *probable ones* of *Med* and *Mat*.

The kingdom of MADURA is a headland.

MADON is a river of France, which runs into the Moselle.

MADUC-SEE is a large lake in hinder Pomerania.

MATA is a sea port of Spain: It is also a lake in Spain: It is likewise a river in Africa.

MATTIA is a river of Albania.

MATTIG a river of Bavaria.

MATT-SEE a lake of Saltzburg.

MEDEA is on a Peninsula in Tunis.

MEDEN is the name of two navigable rivers.

MEDOC is a point of land between the Garonne and the sea.

METAU is a river of Bohemia.

METAURO is a river of Naples.

METTER is a river of Wurtemberg.

The roots *Ad*, *At*, *Ed*, *Et*, &c. may be derived from *Aitbe*, an hill, head, or ridge, as in some of the foregoing examples;

or from *Ad*, water. The letter *M*, as a prefix, is convertible in various instances to *B*, *F*, *P*, or *V*. The letters *B*, *P*, &c. have been proved, in composition, to mean *head* or *corner*, in head or corner lands; they will also mean heads, corners, &c. in water heads, water corners, bays, &c. Hence then *Mad*, *Med*, &c. may be a corner of land, or a corner of water; and may mean a sea head, a sea corner, a bay, or harbor. Accordingly the *Medus* is now called *Cor*, *Cur*, or *Kur*, either of which means, in the Gaelic language, a sea corner, a sea head, or a bay. The *Madus* will imply the same. The *Medlock* is *the corner lake*; and this little stream runs more into corners than any which I have examined.

I have shewn that CORNAV, in the *Cornavii*, meant *the sea corner*: And that CORITAV was *the little corner sea*. To shew that this is the real import of the word, let us see what *Metaris* means. The word *Met* has been found to mean corner; and as this is a *sea* corner, *Av*, the sea, in this name, changes to *Au* and *Ar*. The ending *Is* is a diminutive, and means *little*. METARIS then means the same as CORITAV, *the little corner sea*.

Bays and harbors often gave names to their streams, even from their mouths to their rise. I have already shewn, and shall further shew this. The Bay of the Medway carries its name thro' the whole stream: But altho' we have explained the words *Med* and *Mad*, the endings in *Us* and *Way* have not yet been considered.

The Wye, as a river, may be derived from *Vie*, a word for water; but we have not only the *Wye*, but the *Conwy*; in which last *Con* is lake, and derived from the lake in which it rises; and *Wye* is the water or stream. The MEDWAY is *the bay or harbor-water*. The word *Is* is water, tho' it means also the sea: *As* and *Us* are sometimes inflections of this word. These may therefore mean the same as the Wye.

VAGNACA, M. P. 18. *Barkfield in Southfleet 10.*

The road camp or mansion.

NOVIOMAGO, M. P. 6. *Newberry in Crayford 6.*

The word *Magus* has been misunderstood. It may imply a camp or a plain. *Magblann* is barracks, and as *Lann* is house, this word implies field or camp houses. But as *Magb* was a plain, as well as a camp; and as several of our stations with this syllable are on plains; I suppose, where a camp was so situated, whether on the table land of a hill or otherwise, that it originally took the peculiar name of *Magus*.—The word *Nov* seems also to be misunderstood in this name: It may mean *water*, as in the *Novius* or *Nid*; and as in the *Now* or *Nov*, a stream in Derbyshire. *Noviomagus* has the numeral VI before it, in one of Antoninus's readings; and carries us to *Newberry* in Crayford. This place is on the Watling-street; and reckoning 11 or 12 miles from thence to London, we have 27 or 28 miles, the same as in Richard and Antonine's first and second Iters. *Novberry*, or *Newberry*, then implies, not as usually understood, but the water or the road camp or village, and lies perhaps in such situation as the word demands.

On the contrary, *Holwood Hill*, in *Keston*, answers not to distances, and being on an high hill, not far from the river, and a strong and large camp, it is highly probable that it was the fortress where Plautius waited for Claudius, before he crossed the Tames. *This place lies on no known military way, tho' unfortunately supposed the chief town of the Regni.* For the line of the *Armin-street* runs not to it; nor can the *Watling-street*, on which these stations now run, be traced thither. If then a determinate characteristic of a station, and particularly of the chief town, be the concurrence of Roman roads at its point, there is no reason to consider this Holwood Hill. These considerations then should induce our commentators to review this subject; and I shall give them more room for examining their labors, in the Iter where we again encounter *Noviomagus*.

RICHARD, ITER. XVI.

A Londinio Ceniam usque sic:—

Richard, Iter. 16.	Antonine, Iter. 7.	Sites of Stations. From London to the Lake.
Venta Belgarum .. 90	Venta Belgarum 76	Winchester
Brige 11	Iter. 12 and 15.	
Sorbioduno 8	Brige 8, 11	Near Broughton ... 11
Ventageladia 12	Sorviodunum 11, 8, } 9	Old Sarum 9
Durnovaria 9	Vindogladium 12, } 15, 13	Pentridge 12
Moriduno 33	Durnovarium 9, 16, } 36, 8	Dorchester
Ifca Dunm. 15	Moridunum 16, 36	Hembury Fort
Durio Amne	Ifca Dumnon ... 15	Exeter 15
		On the Dart at Totnefs, or Hembury Fort in Hole
Tamara		Tamerton Foliot
Voluba		On the Fal
Cenia		On the Lake, between Truro and Pendennis or at one of these places.

This Iter, by way of Windsor, Reading, and Silchester to Winchester, is 76 miles, as by Antoninus—thence it ran to Brige, Old Sarum, Pentridge, Dorchester, and from thence to Hembury Fort on Black Down, Devon, to Exeter, to the Dart, either at Totnefs, or at Hembury Fort in Hole, to the Tamer, to the Fal, and to the last settlement on the lake formed principally by the Fal and the Kenwyn.

BRIGE, M. P. 11. Said to be Broughton 11.

The word *Brigbe*, here *Brige*, is hill: *Broughton* means the hill land.

SORBIODUNUM, M. P. 9.

Old Salisbury 9.

Sorbiodunum—"Who can doubt, says Camden, that Searesbyrig is derived from Sorbiodunum?"—"One well skilled in the British language informed me, says the same author, that Serviodunum signifies a dry hill; and this is more likely than that which derives it from *Saron*, in Berosus, or from the Emperor *Severus*, making it *Severia*: for it stands on a dry hill."

"However, says Mr. Gough, Mr. Camden's etymologists deduced the name of Sorbiodunum, equal adepts in the Welsh language, consulted by Bishop Gibson, advance no such thing. The Saxons, indeed, seem to have derived their name from the dryness of the soil, *Searan* signifying to dry, tho' in the Saxon Chronicle it is also written *Sealesbyrig*. This seems to be a much more probable origin of the Saxon name than Holinshed's, from Salzburg, in Germany; or John Ross's, from a tower built here by Julius Cæsar, which might have been called Cæsaris-Burgus, and corrupted to *Sarisbury*, as Cæsar Augusta, in Spain, to Saragossa.—The Emperor *Severus*, who resided much in Britain, may have been a benefactor to the town, and so occasioned it to be called *Severia*, and this part of the country *Severina*, and *Provincia Severorum*."

I must here draw the attention of my reader to this last name for the county of Wiltshire. We have already been amused with a Belgic adventure under *Divitiacus* to Hampshire, to Wiltshire, and to Somersetshire, and here we are entertained with a change of name in honor of the Emperor *Severus*; but not only here, but every where are we treated with the striking resemblances, and the fancied similitudes, which chance playfully sets before us. In this instance, indeed, there is a noted coincidence in appellations to help out an editor's assumption, and had places in this kingdom taken denominations from men, we must have applauded the sagacity employed; but it very unluckily happens that men here, and mostly elsewhere, took their names from places.

I have shewn under the head *Venta Belgarum* what the Belgæ were accounted by the Saxons, and the synonymous name *Severia* is a farther proof of the truth of their decision on this word.—Lying on the water border of the Channel, and particularly on the extensive mouth of the Severn, the appellation *border landers*, or *water border landers*, was the general name of this people; and the denomination of this county as a part of Belgia, is perfectly retained in *Severia*. The word *Av*, sea or water, changes to *Au* and *Aw*, to *Ev*, *Eu*, and *Ew* in various names; and in the word *Sea*, it changes to *Ea*.—*Sev* from *Ev* will also mean the sea or water, in which *S*, a prefix, is *C* soft, and implies what *C* is named in the Celtic, *Coll*, or head; and either of these words means the head or conflux of water, or the sea.—*Sev*, in *Severia*, then implies the sea or water, *Er* is border, and *Ia*, territory; and *Belge* was understood to mean this by the Saxons: From whence it is plain that the Emperor Severus had no more the honor above conferred of naming this district, than King Cissa had of naming Chichester.

Sorbiodunum, or *Old Salisbury*, lay on a little round hill.—From *A*, an hill, pronounced *Au*, and varied to *Al*, or to *Ar*, and this last to *Or*, we have syllables very often applied as hill in the composition of names; to which, if we prefix *S*, which has the power of *C*, *Sor* or *Sal* will imply hill. *Bi* is a Gaelic diminutive, and means little: *Is* is also a diminutive, and implies the same. *Dunum* is camp, and the same as *Bury*. Hence both words mean the little hill camp. The inhabitants removed their residences about a mile or two from this, into a bottom; and to shew their skill, called their valley or new town, without any fortrefs or works of defence, *the NEW little bill camp*, or *NEW Salisbury*.

VENTAGELADIA or VINDOGLADIA, M. P. 12.

Pentridge 12.

Dr. Stukeley placed *Vindocladia* at Boroston, where the distance was too great from *Sorbiodunum*. Gale and other

writers have fixed this station at *Winbornminster*, which is 22 miles from Old Sarum. *Horsley*, near Cranborn at Hambleton Hill, or Hod's Hill, and the Commentator on Richard at Guffage Cow Down, 16 miles from Sorbiodunum; not in the ancient track, nor is this name a translation of Vindocladia.

Dr. Stukeley derives Vindogladia from *Vint*, white, and *Gladb*, a river. *Aberduglediau*, or *Aberdugledau*, Milford Haven, from its two largest streams, has been rendered, *the mouth of the two swords!* *Vindocladia* has also been thus derived from Winborn lying between two streams, the *Stour* and the *Allen*. But the reader need not fear, for these are not *military*, but *etymological* or *antiquarian* swords: For the word *Cluid*, from whence the *Clyde* in Scotland, or the *Gled* or *Cled* in Wales is derived, implies neither a *sword* nor a *river*, but a *nook*; and *Amb* or *Av*, varied to *Au*, and here to *Iau*, means the sea or water: *Aber* is water point, and *Du*, land; *Gledau*, the nook or haven water: *Aberdugledau* therefore means *the point land—haven water*, and exactly describes Milford Haven.

From Sorbiodunum to Vindocladia the road is well known, and the distance easily estimated. The miles between these from Richard and Antonine is 12. This station is not found by its ancient name; but at the exact distance of 12 miles from Sorbiodunum we have *Pentridge*. *U*, *P*, and *B* are in old names commonly written for each other; *Vindo*, *Vento*, *Venta* may be contracted to *Vent* and *Bent*, and this changed to *Pent*, as in *Pentridge*. *Cladb* implies a ridge, dyke, bank, rampart, &c.; and as *Db* and *Tb* are commonly changed to *D* and *T*, *Clad*, in *Vindocladia*, may mean the same as *Ridge*, in *Pentridge*.

Dr. Stukeley says, "When the Roman road has passed the woods of Cranborn Chase, and approaches Woodyates, you see a great dyke and vallum on the edges of the hills (Black Down) to the left by *Pentridge*, to which I suppose it gave name. This crosses the Roman road, and then passes on the other side, upon the division between the hundred. The large vallum is here southward, and it runs upon the northern brink of the hills."

Mr. Maton says, "That about a mile and half from Wood-yate's Inn, we observe several tumuli or barrows, and on the declivity of the hill to the left, there are *vestiges of extensive intrenchments*, which afford reason for believing that this spot might once have been the scene of an important battle."

The great dyke near Pentridge is called *Grims Dyke*, which implies the war or battle dyke or entrenchment. The ground near this is strewed with a vast number of barrows; some very large, and four with circular trenches of 60 feet diameter. Barrows are found in the neighbourhood of stations. *Venta* very properly implies a town of accommodation or a camp, as I have before stated. But I will give it its original signification, by rendering it the head or hill land. And the name *Vindocladia* will in this case imply the head land dyke, ridge, or entrenchment. But as *Venta* is camp, and *Cladb* a dyke, this name may have meant *the dyke camp*.

To sum up my observations. The *road*, the *distances*, and the *names*, perfectly agree; and these with *the vestiges of extensive entrenchments*, and with *the barrows usually attending stations*, all prove, that I must here, and at no other place, fix the station of *Vindocladia* or *Ventageladia*.

DURNOVARIA, M. P.

Dorchester.

Durnovaria answers to the distance from the next station, Moridunum—between Dorchester and Pentridge there is one lost—Durnovaria is supposed by some to be in its site uncertain, from the number of camps in its neighbourhood. The name of the chief town of the Durotriges was called also by Richard, *Durinum*. Ptolemy calls it *Danium*, and *Durnium*. *Durn*, in Durnovaria, is a contraction of *Durin* or *Duren*, the water land. The syllable *Varia*, from *Bar* or *Var*, means head, and may imply camp, from camps of old lying on these heads. Durnovaria then meant the water head land, or the water camp, and was doubtless Dorchester, which implies the same.

There is an *amphitheatre* near this place, which they call *Maumburg*, and it is rather remarkable that this name means

the road camp, and that it happens to lie in the road from Dorchester to Weymouth. Had we not been shewn the plans of this place by Dr. Stukeley, we might have doubted, from name, the existence of an original amphitheatre: But the form proves it to have been one.

MORIDUNO,

Hembury Fort.

The comment on Richard's Itinerary is a very acceptable part of the work as far as it is just, but in this Iter "The site of Moridunum is said to be doubtful; some thinking it to be at Eggardon, the hill of the Morini, with which the distance of 9 miles would not disagree; whilst others, with more reason, prefer *Seaton*, the great port of the west; because the Foss leads from Ilchester directly to it. Intermediate stations have evidently been lost between this place and Exeter, as has also been the case between that place and the Dart, the Tamer, the Fawey, and the Fal."*

In the Monthly Magazine I gave an answer to this some years since. With many antiquaries it is an opinion of long standing that Moridunum is *Seaton*; but it is a very erroneous one. A comment to this purpose in Richard cannot be too soon pointed out. The public too who have been so many years contemplating on this line, *not laid down by Antoninus nor Richard*, will gladly be led out of error.

I must observe then that the distance of Moridunum from Isca Danmoniorum is 15 miles, both in Richard and Antonine, and this distance has been *unaccountably* overlooked by antiquaries. Both authors agreeing in this the rule in such cases, is to conclude *that they are both right*, as to distance. I shall therefore enquire where a station lay which will answer to 15 miles east of Exeter. *Hembury Fort* then, on Black Down, near Honiton, is *exactly* 15 miles from this city; and the old road between Isca Danmoniorum and Moridunum viewed from the fort, ran by the way of Broad-Cliff Heath, in a straight line between them. This camp is situated on a point of hill land which overlooks the great eastern roads

* See Comment on Richard's Description of Britain, 1809, page 159.

from Salisbury, Ilchester, Shaftesbury, &c. to Exeter. An ancient road from Ilminster by Up-Ottery ran to this very point,* and from thence to Exeter. The promontory on which it is situated is calculated to secure the country: Its works were truly Roman, and strong from nature and art. Its area contained two parts, one supposed for horse and the other for foot. Coins and other remains have been found here. But lest my reader should suppose that this station may be found in another situation, I must inform him, that there is none besides to the east of Exeter, which will answer to the distance. The word *Mor* from the Welsh has been rendered *sea*, and hence *Seaton* has been stated to be the place, though nearly 22 miles from Exeter, and without sufficient remains to claim the name of a station. But according to Gale, *Mur* is the general reading. Let it be, however, *Mor* or *Mur*, Moridunum is not derived from this language; nor is *Seaton* a translation of this name. The letter *M* is often changed to *V*; *Maridunum* in Wales, now *Caer-Martben*, or *Caer-Marden*, has been changed by the Welsh to *Caer-Vyrdbin*; and *Vor*, *Var*, *Bar*, *Bor*, *Bur*, have frequently in old names been rendered *border*, from the roots *Er*, *Or*, and *Ur*, border. The Saxons translated *Mor* by *Hem*, which is also border. *Dunum* they rendered *Bury*: And hence *Hembury* was the Saxon translation of *Moridunum*. I shall just mention that *Seaton* will suit no distance in the Itinerary; on the contrary, *Hembury Fort*, over the hills by Up-Ottery, and thence by Eggardon-Hill to Dorchester, will be found at the distance stated from Dorchester, as well as at its exact distance from Exeter. So far then have I proved that Hembury Fort is Moridunum, and so far are we beholden for truth to our comparison of old names, with Saxon translations. But independently of these particulars, we have still a more important proof of this place being Moridunum. *Maridunum* in Wales is now called *Caer-Martben*, or *Caer-Marden*: And a manor of land under Hembury Fort, and the land on which

* Hist. of Devon, vol. 2d.

the fort stands, are at this present time named in old writings *Cox Pitt Manor* and *MORDEN*."†

Near Moridunum, in Kentisbeare, upon Black-Down, there are several hundred of *round pits like bowls*. In some, charred coal and pottery have been found; and these seem to shew that the most ancient habitations of the Britons, when the low lands were marshes and uninhabitable, were on high grounds. They are called *Iron Pits*, perhaps from *Ire*, border, and *On*, land; and they lie near the border, yet on the hill land. In like manner the *Pen Pits*, in Somerset, are derived from *Pen*, the name of the head on which they lie.

Were we without evidences that like excavations of the earth were formed for huts, or could we reasonably suppose that those referred to were employed for other purposes, we might not be allowed to assert that they had been habitations; but we have no probable ground of conjecture, that they could have been used for other purposes, and we know that such excavations are made even at this day in uncivilized countries, for dwellings.

These pits were so contrived in their ground plot, as to form the greatest number of round huts which the area would contain. I have said that they are several hundred huts: I might have said thousands. It is remarkable that the earth which came from the insides seems to be removed to some distant place, for their brims are level with the adjacent ground.

In the account of York, Mr. Reynolds, speaking of the name, enquires whether that town were a British or a Roman one? We left this question for decision, and here take it up. If we wish to know what the word *Town* originally meant: it may be shortly answered that it implied *land*, and sometimes *enclosed land*: and that this land was often a camp: land to which the warriors of the British tribes resorted and lived in as a place of refuge, and to which, in after times, the Romans often succeeded our British ancestors. To the question of building houses, Cæsar states, that our coun-

† What line the road took from Durnovaria to Moridunum remains to be discovered.

try was filled with houses, built after the manner of the Gauls; that they were originally built singly, and not connected in streets. But even of this some doubts have arisen; but the above facts, *as to the most ancient houses*, answer this question more particularly even than Cæsar.

That the inhabitants had their *towns* or camps to fly to in cases of danger, there is no doubt: For their camps were generally in the immediate neighbourhood of their pits or their huts. The habitations then of the early Britons were of two kinds; and the towns or cities taken by Vespasian were their camps.

The origin of forming streets of houses, or what we *now* call towns, has been foolishly contended for as of British origin, from the settlements having British names, which authors have universally misunderstood. But as lands or districts were named from their principal features only, and not from the houses, nothing certain, as to forming streets or assemblages of houses, can be inferred from these names. The origin of such buildings is generally, and with reason, from history, referred to the time of the Romans.

The reader will remember that we left our travellers at Seaton, searching for Moridunum, but that is 12 miles from it. From Seaton there is a direct road to Exeter of about 22 miles; and from Dorchester to Exeter, Seaton is certainly in a straight line: They do not, however, follow this road; but passing from Seaton north-west, arrive at Honiton, and here they fall into the fofs road. The phrase of going north about may be applied to this track way.

ISCA DANMONIORUM, M. P. *Exeter 15.*

I have already mentioned this place—Mr. Horsley has reasoned more incorrectly about this station than he did about Ad Anfam. Even *Uxella* has been accounted Exeter, but *Uxella* means, unfortunately for these etymologists, a town on a *small* stream, unless *Ux* be accounted the sea.

DURIO AMNE, *Distance and Name unknown.*

We are now accompanying our friends, not certain of the most ancient ways, to the Dart. *There is only one old camp on the whole river*, which is in the parish of Hole, and is again called *Hembury Fort*. To this place an old road may have led over the north part of Haldon by Penhill; thence a way leads thro' Trusham towards the lower part of the parish of Hennock. This road beyond Haldon is more like a Roman one than I know elsewhere in these parts. It may have led by Hennock and Ilfrington, avoiding that part of Bovey Heathfield, which formerly the tides covered; thence it might go through Bickington to Ashburton, and across the Dart to Hembury Fort. From this to Brent there is an old road. This then might be the way before Teign-Bridge was built near Newton; and perhaps soon after this, the road to the Dart by Ashburton may have gone thro' Bovey Heathfield as at present. A way certainly went from Exeter to Totness, thro' Newton, directly after this ancient bridge was built, and by a ferry perhaps before. Totness is supposed to have been an ancient town; and many camps lie near its road, which is accounted Roman, and which has been traced thro' *Ken* over Haldon, pointing towards Newton, Totness, and Brent. This is indeed considered to have been the principal road, and Totness to have been Durio Amne; but in this I only give the opinion of others. When I can prove nothing, I offer no opinion of my own. Durio Amne is a name not unlike Gallia Celtica.

TAMARA, *Is said to be at Tamerton Foliot.*

Is on an hill of the Tamar, tho' it may not be at Tamerton. Tamerton means only the Tamer land: But like founds have been often judged sufficient to form stations, tho' the import of a little adjunct often destroys the superficial appearance.

VOLUBA,

On the Fall.

On a hill or head of the Fall, from *Vol* or *Fal*, a stream, and *Ub*, an height, as in *Rbutubia*. It hath been supposed to be at *Tregony*; but I do not find such a correspondence in the imports of these names as to decide this point.

CENIA,

A Settlement on the Lake.

On the Lake, from *Can*, or *Cen*, a lake, and *Ia*, territory. This town must have been on that part of the lake which lies between *Truro* and *Pendennis*, or at one of these places. I am now to close this Iter, sorry for not having more data to fix these stations. In my former work I have given a further account of these Cornish itinerary towns, and have shewn the great mistakes of authors concerning them, and their derivations.

RICHARD, ITER, XVII.

Ab Anderida Eboracum usque sic:—

<i>Richard, Iter. 17.</i>	<i>Antonine, Iter. 5.</i>	<i>Sites of Stations. From Eßburne to York.</i>
(Sylva) Anderida		Unknown
Noviomago		Imaginary Station
Londinio 15		London
Ad Fines		Unknown
Durolisponde	Duralipontem	Huntingdon
Durnomago 30	Durobrivas 35	Chesterton on the Nen
Corifennis 30	Caufennim .. 20, 30	Perhaps Ancaster
Lindo 30	Lindum 36, 26	Lincoln
In Medio 15		In the Middle
Ad Abum 15		To the Port or Bay
Unde transis in Max- imam		
Ad Peruariam 6		To Spurn Head
Deinde Eburaco, ut } supra } 46		To York 46

This Iter may have run from Andredceaster to London, the road unknown, proceeded to Ad Fines, said to be unknown, to Huntingdon, Chesterton, and to Lincoln: From thence to a station 15 miles from Lincoln towards the mouth of the Humber; and at another 15 miles to the mouth, it crossed to Spurn Head, and went to York as in a former Iter.

ANDERIDA,

Near Eßbourne.

Anderida means the water road, promontory, or camp: And is now near a mile and half south east of Bourne. Ptolemy called this city, it is said, *Anderidon*. The *Sylva*, or the wood of Anderida, came very near this place. Dr. Tabor supposes that this part was peopled by the *Andes* of Armorica; and states, that when "the *Notitia Imperii*, now extant, was in use, the *Classis Anderetianorum* is registered; and the residence of their Admiral fixed at Paris. From

whence 'tis to be inferred, he says, that tho' the capital of the *Andes* might have been *Angers*, near the *Loyre*, yet this country had on the north the British Channel, and on the east the *Seine*. Therefore, according to the usage before Cæsar's time, the name of *Anderida* is already accounted for."

From this account we see the great inconsistencies which authors have encountered, in supposing that places derived their names from the names of men. We know, on the contrary, that the *Andes* were sea borderers; and that the name equally applied to all the inhabitants on the water, from whence they derived this name. The *Classis Anderetianorum*, was certainly the navy of the water road landers; and their Admiral did, I suppose, at this time reside at Paris.—The *Anderida Sylva*, as well as the coast, is also supposed by Pennant and others to have taken its name from this people (*the Andes*).

Thus reader are we every where presented with false or inconsistent views of the origin and descent of nations; and with like derivations of their national, provincial, and other names.

SYLVA ANDERIDA, M. P. *Unknown.*

Whether this station and the following may be considered the same in point of ancient existence, I know not.

NOVIOMAGO, M. P.

An imaginary Station, mistaken by Richard from a false Reading in Antonine.

This station has greatly embarrassed writers: being at an uncertain distance from London, and stated in Antonine's second Iter, both at 18 and 6 miles from *Vagniac*, or Southfleet, it hath been carried to *Newberry* (or Crayford), and to Holwood Hill in Kent, to Woodcot in Surrey, and to other places in this last county. *Newberry*, from what I have already stated, must have been *Noviomagus*; tho' the greater numeral carried it to other places, and at length settled it,

in the fertile imaginations of antiquaries and historians, at *Holwood Hill in Keston*.

Ptolemy's latitudes of London and Winchester, compared with that of his *Noiomagos*, are directly against *Holwood Hill*, and every place in its neighbourhood; and Mr. Reynolds, who supposed this hill to be the *Noviomagus* of Antonine, says, "Camden, Gale, and Horfeley, look for this town at Woodcote, influenced possibly by the supposition, that the *Noviomagus* of Antonine, was the same place with the *Noiomagos* which Ptolemy mentions as the chief town of the Regni: But there are sufficient grounds to believe, that they were two distinct places. The *Noiomagos* of Ptolemy appears to have been 59 miles from London, for he blames *Marinus Tyrius* for making it by climate north of London, but by itinerary account south of that city as much as 59 miles. He does not find fault with the number of miles, but with the inconsistency of that geographer, in making the place north of another by one method, whilst by another he shews, that it lieth to the south of it. This distance by the most direct road exactly reaches to Chichester, the supposed Regnum of the Itinerary, which is therefore more likely the town intended by *Noiomagos*."

Burton says, "that a very rational gentleman, Mr. W. Somner, in his description of Canterbury, is not pleased with either of these (Woodcote or Croydon), and he says he "cannot conceive how *Noviomagus* should be a stage for this rode (a *Londinio Rutupias*) and lie wide of London as Woodcote doth so many miles, and consequently set the traveller at as great a distance from the place whither he is bound, Richborough, as when he first set out for London. Considering this, and the distance between this and Rochester by the Itinerary, I should rather place it about Crayford, much about 10 miles from London, upon or along some hill or down, since it is otherwise called *Noviodunum*."—Burton agrees not with Somner in this, and carries the station to *Woodcote*.

The *Noiomagos** of Ptolemy is not then in the opinion of some, the *Noviomagus* of Antonine; and as we have found

* *Noviomagus*, or Speyr, was also written by Ptolemy, *Noiomagos*. See Baudrandi Lexicon. Geograph.

the first to be *Regnum*, let us examine into the place of this second station. The advocates for *Holwood Hill* cannot prove their case from *Ptolemy*; and it may be rationally expected, that they point out their roads, and shew their distances from other places, to justify their names of this station.

In the Monk of Ravenna there is a place called *Novimago Regentium*, *Navimago Regentium*, and *Ravimago Regentium*; from which we find, that some cause existed for the addition of *Regentium*; and this might be to particularize it, as not belonging to an adjoining nation; or to know it from a town of like name, belonging to another province. In fine to distinguish it from *Noviomagus*, now *Newberry*.

In the first and second Iters of *Richard* and *Antonine* corrected, the route was evidently, from the distance, thro' Crayford (*Newberry*); and in no other Iter is there any thing to prove, that this was not the general and common route for Roman troops, except a varied reading of the numerals, which is corrected in *Harrison's* 2d edition of *Holingshed's Chronicle*.

Antonine in some copies perhaps wrote from *Vagniacæ* to *Londinium* 18 miles; in others he might insert the intermediate town at 6 miles, and then reckon 12 more to London: And transcribers may have erred from not attending to these particulars.—*Antonine* makes the total of his second Iter 481 miles. From not attending perhaps to such circumstances, our commentators have reckoned 50 miles more than their author.—*Fifteen* may be deducted from these 50 between *Vagniacæ* and *Londinium* only.

I have considered *Richard* in this Iter, partly as the author of it. His chief account is in his *Description of Britain*. Whether he had any authority for this station, and for *Sylva Anderida*, the reader will judge: And he must give this subject all his attention to form a correct judgment.

It appears by our author's description of Britain and this Iter, that at 15 miles from London, we are to seek for *Noviomagus*, THE METROPOLIS OF THE REGNI. *Ptolemy* states that the capital of the *Regni* was *Noiomagos*, and that *Marinus Tyrius* placed it at 59 miles south of London; and this hath

been found from his description, and from name, to be *Regnum*, and *Regnum* to be *Cbichester*. *Noviomagus* then at 15 miles only from London, and among the *Cantii*, could not have been the capital of the *Regni*; and *Richard* must not only have mistaken, as well as other transcribers of *Antonine*, the distance between *Vagniacæ* and *Noviomagus*; but also in reckoning *Noviomagus* to be the capital of the *Regni*, when their capital had been so particularly described (on account of *Marinus's* error) as to prove, that it was *Regnum*. But it seems that antiquaries are resolved not to relinquish *Holwood Hill* as *Noviomagus*: Let us then enquire into their pretensions.

It hath been supposed that the river *Tames* was first embanked under the Romans, and that the marshes at *Deptford* were not passable before their time. Nay, authors have supposed them impassable at the time of compiling the *Itinerary*. But the nations on the *Tames* may have partly drained the country, by making beds for their rivers, before the time of the Romans. *Cæsar's* description of his passage of the *Tames* favours this supposition; and I might call to its aid some ancient names to confirm my opinion. But I wish not to proceed on any thing like hypothesis.

In *Newberry* we have proofs hitherto never considered.—The sea ran into this creek of the *Tames*, more formerly than at present. *Noviomagus*, which should be written *Novimagus*, was therefore rendered by the Saxons, *Crec-an-ford*; wherein *Novi* meant the little sea, the creek, or the road, as at *Regnum*; and *Magus* was translated by the Saxons, as usual, *Ford*. This and some other lands adjoining, have since been named *Eritb*, or the corner or creek district. In some of the grounds of *Newberry*, the old word *Magb* seems rather remarkably to be still retained. This word is pronounced *Moy*, *Moi*, *Ma*, and *May*; and from etymology, I might assert that *May* in *May-Place*, *May-Green*, and *May-Street*, was derived like *Mag* in *Novimagus*.—But I know not these lands, nor whether *May-Place*, *May-Green*, and *May Street*, took their names from their level surfaces, from a camp, or from the old village;—Or whether they were given by some early possessor

of these estates. Were their appellations derived as last mentioned, it would still be *more remarkable*, that they should have been given by a person whose name exactly answered the old name of the station.—In the pedigrees of landholders, I find, however, no such person registered as *May* in this parish; and I conclude, that this denomination may be a part of the old name, to which I have so often referred.

But we have, notwithstanding, instances of rare and remarkable occurrences stated elsewhere; and *Magus*, in *Novimagus*, or *Nimmeguen*, is said to come from *Magus*, an early King of the Gauls: And we know not, but that our *Magus*, may have been an old King of Crayford.—But with submission to King Cray, *May* certainly did imply a plain, a camp, and a village; and various are the authorities which I might cite to prove this truth. In Vallancey's Tracts,* Mr. Beauford has given many Irish names of places, in which this word is introduced; and *May* is one of the Cape de Verde Islands, which, tho' raised considerably above the sea, is chiefly level and plain land.† But in our *Novimagus*, *Novi* was rendered *New*, and *MAGUS*, *Berry*, which last means also a camp or a village. The various adjuncts of *Street* and *Berry* found in this district besides, would alone be sufficient to fix a station in any other situation; but here—where the distances are so exact from Southfleet and London—the names of the stations so suitable—the roads to it so plainly traced—some mystery *seemingly (only)* arises from the absence of remains.

I may allow for a moment, tho' no reason presents itself for the concession, that the *Ravenburn*, rising on the border of *Holwood Hill*, conveyed such an old name to this hill as *Novimagus*.—But in this case, the present name of the station would have been a translation of the old name. On the contrary, however, we find that *Holwood* means the wood hill; and *Cheston*, or *Keston*, camp land. Neither of these names then comes from the stream which flows from this hill; and

* Vol. 3, page 384, &c.

† The word *May*, from being a level or plain, is also a term for many rivers.

neither answers to *Novi*, in *Novimagus*; much less does this country, which is *very billy* and *very rough*, correspond with *Magb*, considered as a plain.

It may, however, be expected by the advocates for Holwood Hill, that they should be admitted to try their station by distances, and by roads. But they fail in distance from *Vagniac*a; for Holwood is scarcely 15 miles from Southfleet, instead of 18. They fail also in roads; for notwithstanding that they suppose their post the chief town of the *Regni*, they are unable to trace from *Vagniac*a, any old road to their imaginary capital. *Novimagus* then agrees not in these cases with Holwood Hill in Keston.

As to remains of Holwood Hill, these are supposed to have been the residence of the Roman army under Plautius, and in which he waited for Claudius before he passed the Tames; and this residence is supposed to be too great for a station. Holwood Hill then, under all circumstances, brings no evidence in its favor: And thus failing in proof, its advocates may as well convey their *Noviomagus* of the *Regni* to Maiden Castle, and fix it among the *Durotriges*; as without the necessary attendants of roads, distances, and synonymous names, carry it to Holwood Hill in Keston, and place it among the *Cantii*.

I might reason the same against adopting any other town in this neighbourhood, or within 18 miles of *Vagniac*a, as the capital of the *Regni*; and I might advise the people of Keston, of Woodcote, and the country around, to look further west for this metropolis.

Of the different readings in Antonine, which stand against *Vagniac*a, either 18 or 6 might have been considered as right; and *Novimagus* must have been rendered, so as to explain which of these was the proper numeral. Accordingly this place was translated *Newberry*; and this translation, and the numeral VI in Antonine's 2d Iter, shew precisely the settlement, and its distance from *Vagniac*a. *Newberry* or *Crecaford* was therefore as much a station as *Speen*, which is scarcely a doubted one; tho' *Speen* is not so exact in distances, and corresponds with its Iter only in name and in

roads. As to *remains* neither *at present* boasts of any; but the different names in *Crayford* convey stronger proofs of their relation to the features of this station, than the names of any other station impart to the features of their settlement.

Magblann is barracks, that is camp or field houses; and from what has been said of *Magus* in the article *Thetford*, I by no means agree with Dr. Plott's account of it in Martin's *Thetford*; nor with our Saxon translators of old names, who have rendered this word so often a ford.

The word *Magb* and *Madb*, from Gaelic Dictionaries, and from the article *Ratæ*, mean the same, and may be pronounced *Ma*, and this forms the first syllable of the settlement of *Madus*.—*Dus* in this name is fort or camp, as in *Lindus*. *Madus* may then mean the camp field or the camp place, or village; and *Magus* will consequently imply the same. In the article *Mado*, I gave the derivation of the river *Medway*, and its old name, supposed to have been *Madus*: But I forgot to explain this station, and here supply that defect.

To conclude this article: Richard considered *Noiomagos*, or *Noviomagus*, not as *Regnum*; and to find a place for the capital of the *Regni*, he placed it in this Iter at *Holwood Hill*, or somewhere near *Woodcote*, influenced hereto by Antonine's number 18, before referred to in his second journey. But from the Monk of *Ravenna* there appear to have been at least two places of this name, one of which we have proved to be *Regnum*; and all our difficulties ceased, when we discovered another 6 miles from *Southfleet*, instead of 18 miles from this place. To the many conjectures, and to the various arguments for *Holwood*, for *Woodcote*, for *Carshalton*, for *Beddington*, and for other places, what then can we say, but that some ignorant transcriber placed this 18 against *Vagniac*, in the 2d Iter of Antonine, instead of 6; and that this mistake has formed stations without roads, and roads without stations: In fine, that this No. 18, with our impassable ways, have taught us *the vulgar adage*, that the farthest way about, is the nearest way home.

The remainder of this Iter has been already noticed; and I shall only remark further, that the distance from Petuaria to York, 46 miles, is the same, allowing for odd measures, as Iter 5, from Eboracum to Prætorio, which is there 45. Hence Prætorium and Petuaria, notwithstanding the opinion of antiquaries, are the same station, and from these names some point at Spurn Head must be this place.

RICHARD, ITER. XVIII.

Ab Eboraco per Medium Insulæ Clausentum usque sic:—

<i>Richard, Iter. 18.</i>	<i>Antonine, Iter. 2.</i>	<i>Sites of Stations. From York through the middle of the Island to Bittern.</i>
Legolio, M. P. 21		Castle Ford 21
Ad Fines 18		Said to be Temple } 23
..... 16		Brough on the Don } 23
..... 16		Tapton Hill, near } 16
Derventione 16		Chesterfield } 16
Ad Trivonam 12		Camp near Penkridge 12
		Little Chester 12
		Berry Farm in Bran- } 12
Etoceto 12	Etocetum	ston } 12
Mandueffedo 16	Mandueffedum 6, 16	Wall 12
Bennonis 12	Venonim 12	Mancester 16
	Iter 6 inv.	Copston 12
Tripontio 11	Tripontium 9	Cathorp 11
Ifannavaria 12	Ifannavatia 12	Burrow Hill 12
Brinavis 12		Said to be Black } 12
		Ground near Chip- } 12
Ælia Castra 16		ping Norton } 12
Doracina 15		Alcester near Bicefter 16
Tamefi 6		Dorchester 16
Vindomi 15		On the Tames 6
Clausento 46		Silchester 15
		Bittern 38

This Iter, like the 4th, goes from York to Castleford, thence to the right joins the Riceneld Street, and passes Temple Brough, Chesterfield, Penkridge, Little Chester, and Branston, to Wall. Hence on the Watling-Street it passed Mancester, Copston, Cathorp, and at Burrow Hill, left the known road for Alcester,* on the Akeman. Brinavis is placed

* In a copy of Dr. Stukeley's Richard, by me, there is the following MS. note. "The road runs north of the town (Burton) over Branston Moor, straight to Stretton, Rugher, Borough Cop Hill, East of Litchfield, which is 12 miles from the last station, and Ikenild-street runs by it. But it looks as if there was a break in the Iter, which having gone along the Ikenild street to the point near Litchfield, where it crosses the Watling-street, turns off at a right angle down the

at Black Ground. From Alcester a road ran over Ottmoor, and nearly to Dorchester; thence it passed to Silchester, &c. as mentioned by Dr. Beeke in the Archæologia.

LEGOLIO, M. P. 21:

Castleford 21.

Already explained.

AD FINES,

Said to be at "Temple Brough."

————

*Supposed to be "Tahton Hill, near
Chesterfield."*

————

"Camp near Penkridge."

DERVENTIONE,

"Little Chester."

AD TRIVONAM,

"Berry Farm in Branston."

We are obliged to antiquaries for giving us these places of stations, and we should have been more obliged, had they given us their features or descriptions, in order that we might have been enabled to judge, whether their former and present names agree. A dry list is of little service, but I have no other to offer my reader.

ETOCETO,

Wall.

Already explained.

MANDUESSED0, ditto.

BENNONIS, ditto.

east to Etocetum (Wall), and then returns back the same way, and goes along it to Isannavaria (Towcester). (as in Antonine's 6th Iter), and there again breaking off turns full south to Clausentum." I pretend not to be a judge of this track, but I give it to my reader as in this MS. note.

TRIPONTIO, the fame.

ISANNAVARIA, ditto.

BRINAVIS, *Said to be Black Ground.*
From *Bri*, an hill, and *Nav* from *Av*, water.

ÆLIA CASTRA, M. P. 16. *Alcester 16.*

Allectus is supposed to have slain Carausius at this place, and the name, like the appellations in Plutarch on rivers, &c. is said to have come from the destroyer. But this denomination is otherwise rendered by *Ald*, old, which is not an improvement on the import. This ruined old town lies in a very wet and low situation, and from *Av*, water, changed to *Au* and *Al*, we may more rationally derive *Alcester*.

DORACINA, M. P. 15. *Dorchester 15.*

Is partly surrounded by the Tames, and has great remains. It may be derived from *Dur*, water, and *In*, land, which last syllable, with *C* prefixed, implies inclosed land or camp.

TAMESI, M. P. 6. *On the Tames 6.*

I will not lessen the fame of the *Tames* and the *Isis*. Etymologists have written with so much poetical inspiration on the marriage of these streams, and of the conjunction of their names, that they have left me only to state—that rivers often carry the appellations of their æstuaries from their mouths to their sources. This stream may derive its name from *Tamb*, the sea, and *Es* or *Is*, a diminutive. Its water from overflowing formerly a very large track of land from its mouth to Windsor, tho' now confined to its present banks, took perhaps the name of *the little sea*.—Many other harbors and their streams have taken a like denomination as to import.—In the word *ISLAND*, *Is* means *the sea*; and *ISLAND*, *the sea land*.—

The first syllable in *Isis* means also *the sea*; but *Is* in the ending is a diminutive, and means *little*, as in the *Tames* or *Tamis*. The *Isis* is therefore a synonyme of *Tamesa* or *Tames*, and means also *the little sea*.

These explanations illustrate each other, and shew that the *Tames* and *Isis* may be synonymous, and distinct names for the same stream, and cannot be joined together in one word, supposing that *Tamb* means *the sea*: But if *Tamb* be supposed to mean stream, with *Is* or *Es* postfixed, it may imply the sea stream: With *Isis* postfixed, *the little sea stream*.*

VINDOMI, M. P. 15.

Silchester 15.

Vindomi is marked Caleva, in the translation of Richard; but I have shewn this to be erroneous, under the head Vindonum.

CLAUSENTO, M. P. 46.

Bittern 38.

Mentioned already.

* *Iss* or *Ess* means a ship, and the ending in *Tames* has been said to come from this word. *Tamh*, or *Tam*, implying the water as well as the sea, and *Es* being a plural ending, this name may be supposed to mean *the waters*: But this rendering cannot be accounted proper, for where running water is in one body we consider it in the *singular* only, as a *stream*, or as *water*; if running in more than one body, the *plural* number is adopted: Thus, for a town at the confluence of rivers, we may employ a plural termination: *But after streams have united they are one river*, and cannot with any propriety be called *waters* or *streams*. In the Hebrew, according to Bishop Stock, most large rivers are called seas; in our island most of our great streams, which communicate with the sea, are called *little seas*. The word *Navis* means a ship. But *Nav* in this word means the sea; and *Is* or *Iss*, a ship, means also a house. *Navis* then literally means *the sea house*.

I have now terminated my enquiries. The significations of our old names of rivers, hills, vallies, and plains, with those of our towns, of our harbours, of our provinces, and even those of our kingdom,* were unknown.

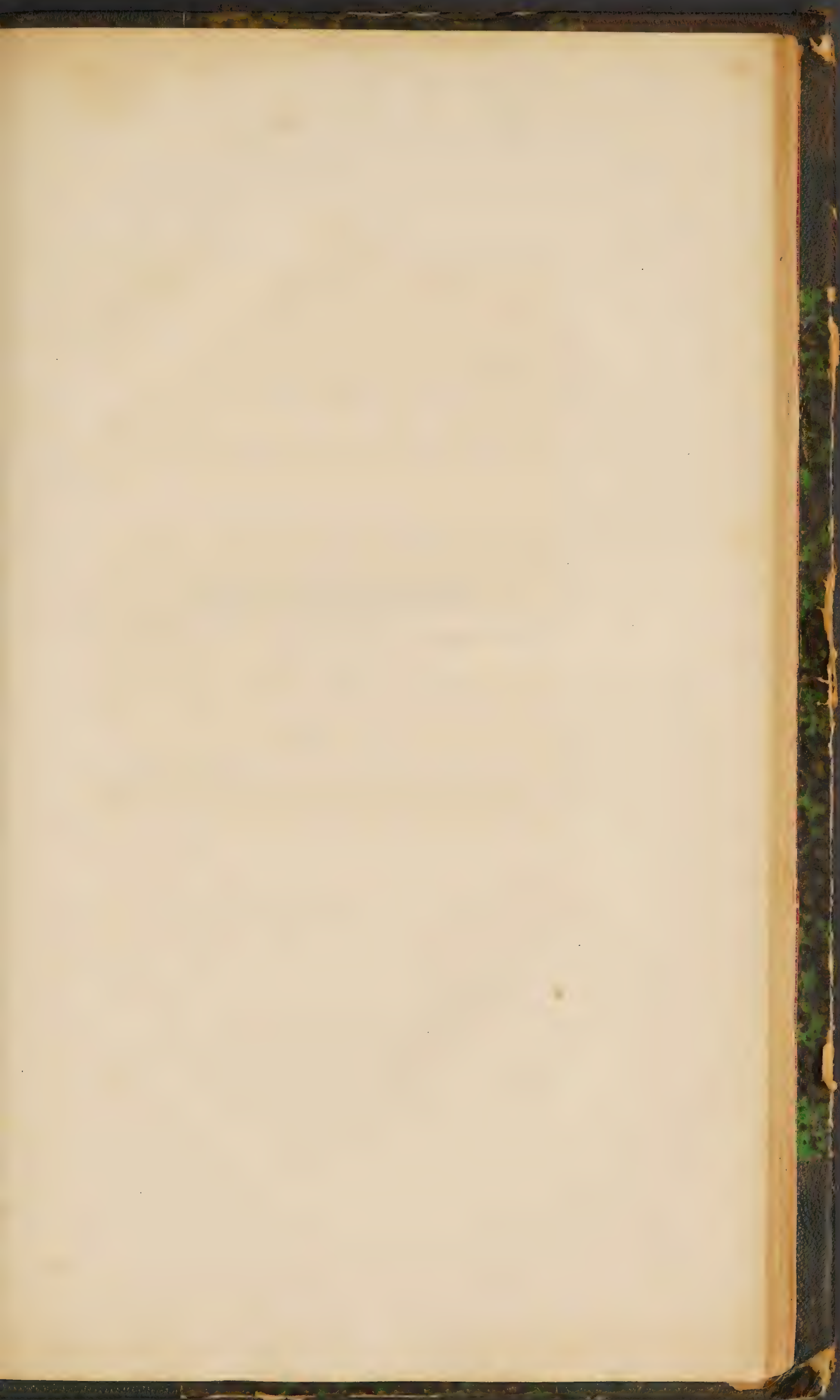
The derivations of the names of stations were totally lost; the sites of some were uncertain; and the places of others forgotten.

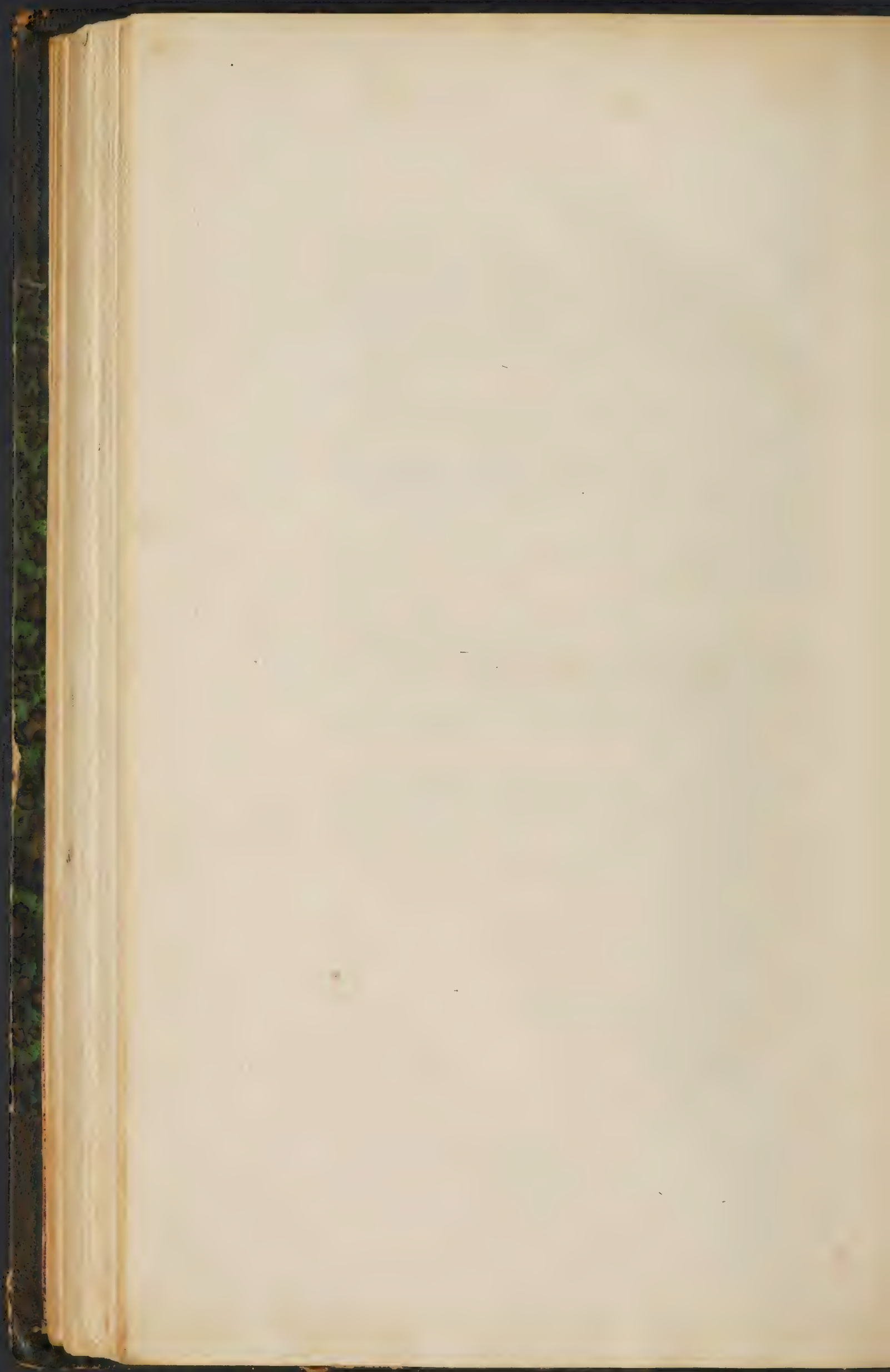
I have shown the principles from which names were originally formed, and thro' these have fixed many uncertain Roman towns; discovered some unknown ones; and noted a few imaginary Roman settlements.

Overlooking such inventions and stories, as *chance*, as *fancy*, and as *unskilfulness*, ordinarily suggest:—And contemplating only, *the many remarkable errors in ancient description; the incredible fictions and mistakes in old appellations; and the extraordinary stories and fables relating to past history*, I shall have little reason to doubt the utility of my labour.

It must be allowed, I conceive, that we have for centuries been treading on darkness and confusion in solving old denominations; but I hope that the light flowing from a rational conformity of words to subjects will shew, that “*there is nothing so secretly bidden, but time and truth will reveal it.*”

* The word *Britannia* has been rendered by a learned modern author “*The Land of the Fish God Noah who entered into the Covenant.*” Ireland he translated “*The Land of the Moon.*”





RICARDI CORINENSIS
MONACHI WESTMONASTERIENSIS
DE SITU BRITANNIÆ
LIBRI DUO.

Bale's Praef. to Lelande's New Year's Gift.

As ye find a notable antyquyte, such as are the Hystories of GILDAS and NENNIUS amonge the Brytaines, STEPHANIDES and ASSERIUS among the Englishe Saxons, let them anon be imprented, and so brynge them into a numbre of Coppyes both to their and your owne perpetual fame.

RICARDI
MONACHI WESTMONASTERIENSIS
COMMENTARIOLI GEOGRAPHICI
DE
SITU BRITTANIÆ
ET
STATIONUM
QUAS ROMANI IPSI IN EA INSULA ÆDIFICAVERUNT
LIBER PRIMUS.

CAPUT I.

I. **F**INIS erat orbis ora Gallici littoris, nisi Britannia insula, non qualibet amplitudine, nomen pene orbis alterius mereretur; octigenti enim et amplius millibus passuum longa porrigitur, ita ut eam in Caledonicum usque promuntorium metiamur.

II. Veteres Britanniam, ab albis rupibus, primum Albionem, postea, vocabulo gentis suæ, Britanniam cognominaverunt, cum Britannicæ vocarentur omnes de quibus mox paulo dicemus.

III. Inter septentriones et occidentem locata est, Germaniæ, Galliæ, Hispaniæ, maximis Europæ partibus magno intervallo adversa, oceano Athlantico clauditur.

IV. Habet ipsa Britannia a meridie Galliam Belgicam, cujus proximum littus transmeantibus civitas aperit, quæ Rhutupis portus dicitur: hic abest à Gessoriacō Morinorum, Britannicæ gentis portu, trajectu millium L. sive, ut quidam

scripsere, stadiorum CCCCL. illinc conspiciuntur Brittones, quos

“ — penitus toto divisos orbe — ”

canit Virgilius Maro in Eclogis.

V. Agrippa, vetus orbis descriptor, latitudinem ejus CCC. m. p. credit. Beda vero rectius CC, exceptis duntaxat prolixioribus diversorum promuntiorum tractibus, quibus efficitur ut circuitus ejus quadragies octies septuaginta quinque millia passuum compleat. Marcianus, author Græcus, mecum MDIOLXXV. milliaria habet.

CAPUT II.

I. **ALBION**, quæ Britannia Magna a Chrysothomo auctore Græco dicitur, natura, ut refert Cæsar, triquetra et Siciliæ maxime similis est; cujus unum latus est contra Galliam Celticam, hujus lateris alter angulus, qui est ad Cantium, ad orientem solem; inferior, qui est ad Ocrinum promuntorium apud Damnonos, ad meridiem et Hispaniam Tarraconensem spectat. Hoc latus tenet circiter millia passuum D.

II. Alterum latus vergit ad Hyberniam et occidentem solem; hujus est longitudo lateris, ut fert veterum opinio, DCC. m. p.

III. Tertium est contra septentriones, cui parti nulla est objecta terra præter insulas; sed ejus angulus lateris maxime ad Germaniam Magnam spectat; huic a Novanto chersoneso per Taixalorum regionis angulum Cantium promuntorium usque millia passuum DCCC. in longitudinem esse existimatur. Ita omnes insulam computabant in circuitu vicies centena millia passuum, sed errant, nam a Cantio Ocrinum usque m. p. est distantia CCCC. inde Novantum M. deinde Cantium MMCC. totius insulæ circuitus, ut supra, MMMCCCCC. millia passuum est.

IV. Formam totius Britanniae Livius et Fabius Rusticus, veterum doctissimi authores, oblongae scutulæ vel bipenni assimilavere; et, ut annalium conditor Tacitus, est ea facies citra Caledoniam, unde et in universam fama est transgressa; sed inmensum et enorme spatium procurentium extremo jam littore terrarum, velut in cuheum tenuatur. Sed Cæsar, inclutissimus dictator, cum Mela Romanorum nobili scriptore, pluribus eam triquetrae dixere similem: de quo supra.

V Si Ptolemæo, orbis terrarum descriptori egregio, aliisque, coævis illi scriptoribus habenda fides, litteram Z, sed inversam, repræsentat hæc insula, nec tamen ex omni parte exacte quadrare hoc simile sufficienter præbet recentiori ævo, descriptorum mapparum inspectio. Triquetra tamen figura soli Angliæ quodammodo videtur conveniens.

CAPUT III.

I. **C**ÆTERUM Britanniam qui mortales initio coluerint, indigenæ an advecti, ut inter nationes cæteras, parum compertum. Solis quippe Judæis, et per ipsos finitimis quibusdam gentibus, hoc contigit felicitatis, ut a primo inde mundi exordio gentis suæ originem continua serie ex infallibilibus deducere possint monumentis.

II. Habitus corporum varii, atque ex eo argumenta: namque rutulæ Caledoniam habitantium comæ, magni artus, Germanicam originem asseverant; Silurum colorati vultus, et torti plerumque crines, et positu contra Hispaniam, ut author est Tacitus, Iberos veteres trajecisse, easque et in Hybernia sedes occupasse fidem faciunt. Proximi Gallis et similes sunt, seu durante originis vi, seu procurentibus in diversa terris, positio cœli corporibus habitum dedit.

III. Heic, si luberet indulgere fabulis, notare possem Venetos ope commercii navalis incolas religionesque his terris primum intulisse; imo non desunt scriptores qui Herculem

huc quoque pervenisse, regnumque constituisse, referunt: his vero tam alte reconditis antiquitatibus, fabulis hinc inde refertis, immorari vix operæ pretium videtur.

IV. In universum tamen estimanti, Gallos vicinum solum occupasse credibile est; eorum sacra deprehendas, superstitionum, ait Tacitus, persuasionem; sermo haud multum diversus: pro ulteriori signo inservit Druidum traditio, una cum nominibus civitatum, quæ vero omnes iis nominibus appellabantur, quibus gentes, ortæ ex Galliæ civitatibus, quæ eo pervenerunt, atque agros colere ceperunt.

V. Hominum est, inquit Cæsar, infinita multitudo, creberri-
maque ædificia, fere Gallicis consimilia, pecora sine numero.

VI. Omnium tamen humanissimi, qui Britanniam austrinam incolebant, neque multum a Gallis differebant consuetudine; posteriores plerique frumentum non ferebant, sed lacte, fructu, et carne vivebant, lanæ iis usus ac vestium ignotus erat, et quanquam continuis frigoribus utebantur pellibus, tamen cervinis aut ovinis vestiti erant, et lavabantur in fluminibus.

VII. Omnes vero se Brittones olim vitro infecerunt, quod cœruleum efficit colorem, atque, refert Cæsar, hoc horribiliore sunt in pugna adspectu: capilloque sunt, ut ait Romanorum dux, promisso, atque omni parte corporis rasa præter caput et labrum superius.

VIII. Uxores habebant Brittones deni duodenique inter se communes, et maxime fratres cum fratribus, parentes cum liberis; sed, si qui erant ex his nati, eorum habebantur liberi, a quibus primum virgines quæque ductæ erant. Sua quemque mater uberibus alit, nec ancillis nec nutricibus delectantur.

IX. Utebantur aut nummo æreo, aut annulis ferreis, ad certum pondus examinatis, pro nummis, ut author est Cæsar Dictator.

X. Leporem et gallinam et anserem gustare Brittones fas non putabant, hæc tamen alebant animi voluptatisque causa.

XI. Erant autem margaritæ, frena heburnea, et armillæ, et electrina atque vitrea vasa, et gagates lapides, et, quod cæteris excellit, stannum, magna copia merces.

XII. Utebantur et navibus, quarum carinæ primum ac statumina ex levi materia fiebant, reliquum corpus navium ambitus viminibus contextus coriis bubulorum integebatur. Quantocunque tempore cursus tenebant, ut author est Solinus, navigantes, escis abstinent.

De Re Militari Brittonum.

XIII. Fert ipsa Brittania populos regesque populorum, ut Mela lib. III. scripsit: sed sunt inculti omnes, atque ut longius a continenti absunt, ita aliarum opum ignari, magis tantum pecore ac finibus dites; causas autem et bella contrahunt, ac se frequenter invicem infestant, maxime imperitandi cupidine studioque ea prolatandi, quæ possident: solitum quidem, Brittones fœminarum ductu bellasse, neque sexum in imperiis discrevisse.

XIV. Dimicabant Brittones non solum equitatus peditatusque modo, sed etiam bigis et curribus, Gallice armati: covinos, effedas vero, more vulgari, vocabant, quorum falcatis axibus utebantur.

XV. Equitum genus est, iis, quum est usus, atque aliquod bellum incidit, ut Cæsar est author, quod ante Romanorum adventum fere quotannis accidere solebat, uti aut ipsi injurias inferrent, aut illatas propulsarent: omnes in bello versantur, atqui eorum, ut quisque est genere copiisque amplissimus, ita plurimos circum se ambactos clientesque habet: hanc unam gratiam potentiamque noverunt.

XVI. In peditate erat Brittonum robur, præliantur autem telis et ingentibus gladiis et brevibus cetris. Erant Brittonum gladii, ut ait Tacitus, sine mucrone.

XVII. Genus hoc erat ex effedis pugnæ, ut Cæsar in IV. narrat. Primo per omnes partes perequitant, et tela conjiciunt; ac ipso terrore equorum, et strepitu rotarum, ordines plerumque perturbant: et quum se inter equitum turmas insinuavere, ex effedis defiliunt, et pedibus dispari prælio contendunt. Aurigæ interim paululum e prælio excedunt, atque ita se collocant, ut, si illi a multitudine hostium premantur, expeditum ad suos receptum habeant: ita mobilitatem equitum, stabilitatem peditum in præliis præstant; ac tantum

usu quotidiano, et exercitatione efficiunt, ut in declivi ac præcipiti loco incitatos equos sustinere, et brevi moderari, ac flectere, et per temonem percurrere, et in iugo insistere, et inde se in currus citissime recipere consueverint.

XVIII. Equestris autem prælii ratio, et cedentibus et insequentibus par atque idem periculum inferebat. Accedebat huc, ut nunquam conferti, sed rari, magnisque intervallis, præliarentur, stationesque dispositas haberent, atque alios alii deinceps exciperent; integrique et recentes defatigatis succederent. Utebantur et telis.

XIX. Formam regiminis Brittanici, ante advectos in hanc insulam Romanos, determinare haud facile: hoc certum, quod nullum ibi ante hæc tempora Monarchici imperii vestigium, sed Democraticum fuisse potius videtur, nisi forte Aristocratiam æmulari videatur. Druidum in rebus maximi momenti autoritas non exigua. Commemorantur quidem in antiquissimis eorum monumentis principes nonnulli; hi vero brevioris plerumque imperii, nec, nisi ingruente exinio quodam periculo, et more dictatorum Romanorum ex tempore creati videntur. Nec desunt inter ipsos, apud alias fortes gentes, rarissima exempla, electi ab illis in futurum antesignanum ipsius hostium duces, ut pro illis in posterum militaret, quem nuper hostem habuerant.

XX. Proceritate corporis Gallos æque ac Romanos vincunt Brittones, ita ut visos sibi Romæ juvenes nondumque adultos Brittones, Strabo philosophus, orbis terræ descriptor antiquissimus, affirmet, qui solitam Gallorum Romanorumque staturam non levi momento excedebant.

XXI. Ditiores australis Britanniæ incolæ aureo digitorum sinistrae medium annulo ornare in more habuerunt, aurea vero e collo suspensa torques a viliores conditionis hominibus discernebat optimatum eminentiores. Septentrionales vero (hi veteres erant regni indigenæ) vestium usus sicuti ac a longo inde tempore avi abavique, tantum non ignari, ventrem et cervicem ferreo cingunt, ut fert Herodianus, nobilis Græcorum scriptor, annulo; ornamentum id esse ac divitiarum argumentum existimantes, accedente in usum potius quam ornatum scuto angusto, et lancea, gladioque e nudis et pictis

corporibus dependente. Loricam interim galeamque, futura nempe paludes transeuntibus impedimento, rejiciunt atque contemnunt.

XXII. Inter cætera autem fuit et hoc Britannicæ consuetudinis, ut viatores et mercatores etiam invitos consistere coegerent, et quod quisque eorum de una alterave re apud externos memorabile audierit, aut cognoverit, quærerent, et mercatores peregre advenientes in oppidis vulgus circumfisteret; quibus ex regionibus veniant, quasque ibi res cognoverint, pronunciare cogentes. His rumoribus atque auditio-nibus permoti, de summis sæpe rebus consilia ineunt, quorum eos e vestigio pœnitere necesse est, quum incertis rumoribus serviant, et plerique ad voluntatem eorum ficta respondeant.

XXIII. Funera eorum sunt magnifica et sumptuosa, omniaque, quæ vivis cordi fuisse arbitrantur, in ignem inferunt, etiam arma et animalia. Sepulchrum tumulus *ex* cespitibus erigit.

CAPUT IV.

I. **N**ATIO Brittonum fuit omnis, ut Gallorum, admodum dedita religionibus; atque ob eam causam qui gravioribus affecti morbis, quique in præliis periculisque versabantur, aut pro victimis homines immolabant, aut se immolatu-ros vovebant.

II. Ad peragenda crudelia hæc sacra, druidum utebantur ministerio; nec credebant placari posse Deos, nisi hominis cædes humano sanguine pensaretur. Hinc instituta publice istiusmodi sacrificia, oblataque, ut gratissima Diis hostia, qui in furto, latrocinio, aliave graviore culpa deprehensi, his vero deficientibus, ad innocentium quoque mactationem descende-bant, ut quocunque demum modo Dii placarentur.

III. Nisi adfuerint druides, res sacra rite celebrari non credebatur: hinc publica non minus quam privata sacra pro-curandi negotium illis unice incumbibat. Erat penes hoc

religionis cura, æque ac mysteriorum interpretatio, corporis quoque et sanitatis five tuendæ, five restituendæ curam habebant, continuo medicinæ peritissimi.

IV. Inter deos ipsis præcipue colebatur Mercurius, cujus plurima prostabant simulachra. post hunc Justitiam (qui Brittonibus Adraſte dicebatur), hinc Apollinem, Martem (qui etiam Vitucadrus appellabatur). Jovem, Minervam, Herculem, Victoriâ (Andatem vocatam), Dianam, Cybelem et Plutonem venerabantur, eandem fere de his numinibus ac quidem aliæ gentes opinionem amplexi.

V. A Dite autem, ut et Galli, gentis suæ originem deducere allaborabant Brittones. Antiquissimam hanc venditantes druidum traditionem, eam ob causam quælibet temporum spatia, non dierum, sed noctium numero definiebant, dieique mensis et anni natalis initia ita numerare consueverunt, ut capto a nocte initio dies subsequeretur; quæ consuetudo omnino convenit cum antiquissima illa, quæ Gen. I. habetur noctium ac dierum computatione.

VI. Ad druides magnus disciplinæ causa confluebat adolescentium numerus; hi quippe in magno erant apud ipsos honore, nam fere de omnibus controversiis, publicis privatisque, constituebant, et si quod admissum erat facinus, si cædes facta, si de hæreditate, de finibus controversia erat, iidem decernebant: præmia pœnasque constituerunt, si quis aut privatus aut publicus eorum decreto non stetit, sacrificiis interdicebant; hæc exclusionis pœna apud eos erat gravissima. Quibus ita interdictum, ii numero impiorum ac sceleratorum habebantur: iis omnes decedebant, aditum eorum sermonemque defugientes, ne quid ex contagione incommodi acciperent: neque iis petentibus jus reddebatur, neque honos habebatur ullus.

VII. His autem omnibus druidibus præerat unus, qui summam inter eos potestatem habebat et auctoritatem. Hoc mortuo, successor dabatur, qui inter reliquos excellebat dignitate; at si plures essent dignitate pares, suffragio druidum res committebatur; nonnunquam etiam de principatu armis contendebant.

VIII. Druides à bello abesse solebant, neque tributa una cum reliquis pendebant, militiæ vacationem, omniumque rerum habebant immunitatem; tantis excitati præmiis, et sua sponte, multi in disciplinam conveniebant, et a propinquis parentibusque mittebantur.

IX. Magnum ibi numerum versuum ediscere solebant, quod unicum apud eos memoriæ et annalium genus: itaque nonnulli annos vicanos in disciplina permanebant, neque fas esse existimarunt eam litteris mandare, quum tamen in reliquis fere rebus, publicis privatisque rationibus, Græcis litteris uterentur. "Id michi duabus de causis," inquit D. Julius, "instituisse videntur; quod neque in vulgus disciplinam efferri velint; neque eos, qui discunt, litteris confisos, minus memoriæ studere; quod fere plerisque accidit, ut præsidio litterarum, diligentiam in perdiscendo, ac memoriam remittant.

X. Inprimis hoc persuadere allaborabant, non interire animas, sed ab aliis post mortem transire ad alios; atque hoc maxime ad virtutem excitari putabant, metu mortis neglecto. Multa præterea de syderibus atque eorum motu, de mundi et terrarum magnitudine, de rerum natura, de Deorum vi ac potestate disputabant, et juventuti tradebant sollicitate.

XI. Non est omittenda de visco admiratio: nihil habebant druides visco et arbore in qua gignatur (si modo sit robur) sacratius. Jam per se roborum eligeabant lucos, nec ulla sacra sine ea fronde conficiebant; ut inde appellati quoque interpretatione Græca possint *Δγιδες* (Druides) videri. Enimvero quicquid adnascatur illis, e cœlo missum putabant, signumque esse electæ ab ipso Deo arboris. Est autem id rarum admodum inventu, et repertum magna religione petitur, et ante omnia sexta luna, quæ principium mensium annorumque bis facit, et seculi, post tricesimum annum; quia jam virium abunde habebat, nec tamen sit sui dimidia. Omnia fanantem appellantes suo vocabulo. Sacrificio epulisque rite sub arbore præparatis, duos admovebant candidi coloris tauros, quorum cornua tunc primum vinciantur. Sacerdos candida veste cultus arborem scandebat, falce aurea dime-tiens; candido id excipiebatur fago: tunc demum victimas

immolant, præcantes, ut suum donum Deus prosperum faceret. His, quibus dederant, fœcunditatem eo potò dari cuicunque animali sterili arbitrabantur, contraque venena omnia esse remedio: tanta gentium in rebus frivolis plerumque religio fuerat!

XII. Druidarum disciplina in nostra Brittania reperta, atque inde in Galliam translata esse existimatur: unde Plinius eleganter declamat lib. XXX. his verbis: "Sed quid ego hæc commemorem in arte oceanum quoque transgressa, et ad naturæ inane pervecta? Brittania hodieque eam attonite celebrat tantis ceremoniis, ut dedisse Persis videri possit:" idem Julius Cæsar affirmat in Ephemeridis: "Et nunc, qui diligentius eam rem cognoscere volunt, plerumque illo, discendi causa, proficiscuntur."

XIII. Druides certo anni tempore in finibus Britanniae, in insulæ Monæ luco consecrato, confidebant; huc omnes undique, quos inter controversia, conveniebant, eorumque iudiciis decretisque acquiescebant.

XIV. Præter druides apud Gallos atque Brittones erant bardi poetæ, qui Deum Heroumque res gestas, heroicis expositas versibus, cum dulcibus lyræ modulis cantabant.

XV. De his ambobus ita cecinit Lucanus vates his versibus, quibus hoc caput finiam:

"Vos quoque, qui fortes animas, belloque peremptas
Laudibus in longum, vates! dimittitis ævum,
Plurima securi fudistis carmina bardi.
Et vos barbaricos ritus, moremque sinistrum
Sacrorum, druidæ, positis repetistis ab armis.
Solis nosse Deos, et cœli nûmina vobis,
Aut solis nescire datum: nemora alta remotis
Incolitis lucis. Vobis authoribus, umbræ
Non tacitas Erebi sedes, Ditisque profundi
Pallida regna petunt; regit idem spiritus artus
Orbe alio: longæ, canitis (si cognita) vitæ
Mors media est. Certe populi, quos despicit Arctos,
Felices errore suo, quos ille timorum
Maxumus, haud urget Lethi metus: inde ruendi
In ferrum mens prona viris, animæque capaces
Mortis; et ignavum redituræ parcere vitæ."

CAPUT V.

I. **O**PIMA frugibus atque arboribus insula, et alendis apta pecoribus ac jumentis; vineas etiam quibusdam in locis germinans. Sed et avium ferax terra marique generis diversi; fluviis quoque multum piscosis, ac fontibus præclara copiosis, et quidem præcipue iscio abundat et anguilla.

II. Capiuntur autem sæpissime et vituli marini, et delphines, nec non et ballenæ, de quo apud Satyricum mentionem inveniamus:

“Quanto delphinis ballena Brittanica major?”

III. Exceptis autem variorum generibus conchyliorum, in quibus sunt et musculi, quibus inclusam sæpe margaritam omnis quidem coloris optimam inveniunt, id est, et rubicundi, et purpurei, et hyacinthini, et prafini, sed maxime candidi, ut scripsit venerabilis Beda in prima Eccl. Hist. ad Regem Consulsum.

IV. Sunt et cochleæ, satis superque abundantes, quibus tinctura coccinei coloris conficitur, cujus rubor pulcherrimus, nullo unquam solis ardore, nulla valet pluviarum injuria pallescere; sed quo vetustior est, eo solet esse venustior.

V. Habet fontes salinarum et fontes calidos, et ex eis fluvijs balnearum calidarum, omni ætati et sexui per distincta loca, juxta suum cuique modum accommodatos.

VI. Nascitur ibi plumbum album in mediterraneis regionibus, in maritimis ferrum; sed ejus exigua est copia; ære utuntur importato; gignit et aurum, et argentum. Fert et lapidem gagatem plurimum optimumque; est autem nigrogemmeus et ardens igni admotus, incensus serpentes fugat, adritu calefactus adplicita detinet æque ut succinum.

VII. Et quia Brittaniam prope sub septentrionali vertice mundi jacet, lucidas æstate noctes habet; ita ut medio sæpe tempore noctis in questionem veniat intuentibus, utrum crepusculum adhuc permaneat vespertinum, an jam advenerit matutinum? utpote nocturno sole non longe sub terris ad

orientem boreales per plagas redeunte. Unde etiam plurimæ longitudinis habet dies æstate, sicut et noctes contra in bruma, sole nimirum tunc in Lybicas partes secedente, id est, horarum X. et VIII. ut author est Cleomedes: plurimæ item brevitatis noctes æstate et dies habet in bruma, hoc est, VI. solummodo æquinoctialium horarum: cum in Armenia, Macedonia, Italia, cæterisque ejusdem lineæ regionibus, longissima dies five nox XV. brevissima VIII. compleat horas.

VIII. Sed de Brittania Brittonibusque in genere satis prolixè commemoravi. Res ipsa requirit ad particularia tandem descendere, atque, in sequentibus, statum statumque diversarum, quæ hanc insulam incoluerunt, nationum, quæ eandem nobilitarunt, civitates, *cet.* quales sub ditione Romana erant, ex ordine depingere mei jam erit propositi.

CAPUT VI.

I. **BRITANIA**, secundum accuratissima veterum, quæ propius fidem sunt, monumenta, erat omnis divisa in partes septem; quarum sex alio atque alio tempore imperio Romano adjectæ fuerunt, septima vero sub solis barbaris Caledoniis.

II. Supra dictæ Britannia partes erant Britannia Prima, Secunda, Flavia, Maxima, Valentia, et Vespasiana, quarum ultima non diu stetit in manibus Romanorum. Ex his Britanniam Primam a Flavia Thamefis flumen, a Britannia Secunda mare dividit. Flavia initium capit a mari Germanico, continetur Thamesi fluviio, Sabrina* a finibus Silurum Ordovicumque, vergit ad septentriones et Brigantum regionem. Maxima ab extremis Flaviæ finibus oritur, pertinet ad inferiorem partem Muri, qui totam ex transverso percurrit insulam, spectatque in septentriones. Spatium inter ambos, hunc et alium, qui ab imperatore Antonino Pio, inter Bodoram et Clyddam extructus est, Murum, occupat Valentiana.

* Forsitan, "*Sabrina et Deva*," vid. XXI.

Vespasiana autem a Bdoræ æstuario ad civitatem Alcluith, unde linea ad ostium fluminis Vararis ducta terminos ostendit. Secunda ad eam partem oceani, quæ ad Hyberniam pertinet, spectat inter occasum et septentriones. Sed de provinciis satis.

III. Necessarium vero ducimus, antequam ad accuratiorem nos conferamus descriptionem, regiminis in hisce provinciis constitutionem paucis attingere. Deprehendimus adeoque totam, antiquissimis temporibus, plurium regulorum statuumque arbitrio divisim paruisse Britanniam, quorum nonnulli, etiam post occupatam a Romanis provinciam, superfuisset commemorantur; sed vix umbra regiae dignitatis istis principibus relicta, contrarium nempe dissuadente politica illa, qua Romani olim, præ cultissimis etiam quibusque gentibus, inclaruerunt prudentia. Victoricibus Romanorum armis subjugatæ imperatoria auctoritate constitutus præerat Legatus, ipsa Britannia vero provincia erat proconsularis. Per plures hæc imperii constitutio duravit ætates; licet in plures interim ipsa insula divisa fuerit partes; primum nempe in Superiorem et Inferiorem, deinceps vero, uti antea demonstravimus, in septem dispartita provincias, mutata regiminis forma: deinde diu paruit, ut imperatoria sedes, hæc insula Carausio, eisque quos in societatem adseiverat tyrannis. Gloria et præsidium Christianismi, Constantinus Magnus, creditur Maximam et Valentiam Consulares, Primam, Secundam, et Flavianam Præfidentiales, fecisse. Toti vero insulæ præpositus est Vicarius, vir perspicabilis, sub dispositione viri illustris Domini Præfecti Prætorii Galliæ; præter quem in vetusto quodam volumine circa eadem tempora commemoratur aliquis eximie dignitatis vir, titulo Comitum Britanniarum insignis, alius itidem, Comes littoris Saxonici, tertius præterea Dux Britannicæ dictus, alique plures, magnis præfecti muneribus, quæ, cum distincta eorum notitia, injuria temporis, impetrari non potuerit, cogimur taciti præterire.

IV. Prolixum nunc tandem iter ingredior, totam non minus insulam, quam singulasque ejus partes curiosa lustraturus indagine, pressurusque optimorum in hoc negotio aucthorum vestigia. Fiat vero ab extrema Primæ provinciæ ora

initium, cujus littora Galliæ objiciuntur. Tres vero laudatissimos validissimosque status, Cantianum nempe, Belgicum, et Damnonicum, complectitur hæc provincia, de quibus ea, qua fieri potest, cura nobis figillatim agendum. Cantium primo lustremus.

V. Ad extremam Britanniae Primæ orientalem oram remotam Cantium, Cantiis quondam habitatum, civitatibus Durobrobi et Cantiopoli, quæ eorum metropolis; hic sepultus est D. Augustinus Anglorum apostolus: Dubræ, Lemanus, et Regulbium, præsidio a Romanis munita, eorumque primum Rhutupi, deducta eo colonia, metropolis factum, portusque classi Romanorum, quæ oceano septentrionali dominabatur, recipiendæ factus idoneus. Tanti nominis fuit hæc civitas, ut littora vicina ex ea dicta sint Rhutupina, de quibus Lucanus poeta:

“ Aut vagæ cum Thetis Rhutupinaque littora fervent.”

Inde quoque ingentia et grati saporis ostrea Romam translata, ut author est Juvenalis Satyricus his verbis:

“ ————— Circæis nata forent, an
Lucrinum ad saxum, Rhutupinove edita fundo
Ostrea, callebat primo deprendere morsu.”

Statio etiam fuit, sub dispositione viri spectabilis Comitis litoris Saxonici, legionis secundæ Augustæ.

VI. Quam plurimis hoc Cantiorum regnum fluminibus rigatur, quorum celebriora, Madus, Sturius, Dubris, et Lemanus, qui Cantios a Bibrocis discernebat.

VII. Inter tria ista præcipua Britanniae promuntoria, eminet illud, quod a Cantio nomen habet: ibi oceanus in angulum quasi redactus, cursum ita promovet fluxionemque suam, donec, ut veteres tradunt, fretum istud oceani, quod jam Britanniae format insulam, effecerit.

VIII. A Cantio, vasta illa quæ Anterida nonnullis, aliis Caledonia dicta sylva, late extenditur ad CL. milliaria per Bibrocorum ac Segontiacorum terras, ad Hedunorum usque fines excurrans. De hac sylva ita cecinit Lucanus:

“ Unde Caledoniis fallit turbata Brittanos.”

IX. Cantiis proximi, et, ut putant nonnulli, subiecti, Bibroci, qui et aliis Rhemi dicuntur; natio in monumentis non penitus ignota, quibus habitatum Bibroicum, Regentium, Noviomagumque metropolis. Anderidam vero occupatam tenuerunt Romani.

X. Confines illis apud ripam Thamefis habitabant Attrebates, quorum urbs primaria Caleba.

XI. Infra hos, propius flumen Cunetium, habitabant Segontiaci, quorum caput fuit Vindonum.

XII. Ad oceanum, Bibrocis affines, inferius habitabant, sic dicti, Belgæ, quorum urbes primariæ Clausentum, quod nunc Sotheamptona dicitur, Portus Magnus, omniumque præcipua Venta, nobilissima civitas ad flumen Antonam sita. Sorbiodunum vero tenebat præsidium Romanorum. Omnes enim Belgæ Allobroges sunt, et suam a Celtis Belgisque originem traxere: hi, non multis ante Cæsaris adventum in hanc insulam seculis, relicta patria, Gallia, a Germanorum Romanorumque populis infestata, atque devicta; illi, qui, trajecto flumine Rheni, eorum expugnatas occupavere regiones, de quo autem prolixius M. Dictator Cæsar, sedem heic sibi elegerunt.

XIII. Omnes regiones quæ Thamefi, versus meridiem, adjacent, olim, uti vetera monumenta declarant, a bellicosa Senonum gente fuerunt occupatæ; qui, sub ductu et auspicio decantatissimi regis Brenni, peragrata Gallia, Alpibusque, adhuc inviis, sibi patefactis, Romam fastu elatam ista incurfione vastam solo facile æquassent, nisi Rempublicam Romanam, quam more nutricis in sinu quasi gestare (dum infra destinatum ab illis fastigium agebat) videbantur Fata, cladem averfura Manlium clangore anseris excitassent, qui, circa montem unum pendentes, et nocte subeuntes, barbaros a summo Capitolio dejecit. Huic eadem Numinum cura Camillum postea auxilio misit, qui abeuntes a tergo aggressus ita cecidit, ut Senonici sanguinis inundatione omnia incendiolorum vestigia deleret, urbemque ita ruinæ proximam ab interitu vindicaret. Senones autem ob valentissimam hanc expeditionem natale solum, ut cultoribus vacuum, ita præda

refertissimum, alienæ genti, quam Belgas supra nominatos, fuisse, satis liquet, concesserunt.

XIV. Ad Sabrinam, Thamesi inferius, habitabant Hedui, urbes eorum Ischalis et Avalonia. Thermæ, quæ et Aquæ Solis nuncupabantur, Romanorum, qui hanc Brittaniæ oram tenebant, factæ colonia et perpetua sedes; urbs nominatissima hæc erat, ad flumen Abonam sita, ibique fontes calidi, opiparo exsculpti apparatu, ad usus mortalium; quibus fontibus præfules erant Apollinis et Minervæ Numina, in quorum ædibus perpetui ignes nunquam labascunt in favillas, sed ubi ignis tabuit vertitur in globos faxeos.

XV. Infra Heduorum terras fiti erant Durotriges, qui et Morini alias vocantur. Metropolin habebant Durinum et promuntorium Vindeliæ. In horum finibus sensim coarctatur Brittania, et immensum efformare videtur brachium, quod irruptionem minitantem commode repellit oceanum.

XVI. In hoc brachio, quæ, intermissione Uxellæ amnis, Heduorum regioni protenditur, sita erat regio Cimbrorum. Utrumne vero modernum Walliæ nomen dederint, an vero antiquior sit Cimbrorum origo, non æque constat. Urbes illis præcipuæ Termolus et Artavia. Visuntur hic, antiquis sic dictæ, Herculis columnæ, et non procul hinc insula Herculeæ. Sed a fluminis Uxellæ finibus continuum procurrit montium jugum, cui nomen Ocrinum, extremumque ejus ad promuntorium ejusdem nominis extenditur.

XVII. Ultra Cimbro extremum insulæ angulum incolebant Carnabii, unde forsitan, quod hodieque retinet nomen, obtinuit Carnubia. Urbes habebant Musidum et Halangium: cum vero has olim desertas propemodum et incultas Brittaniæ partes Romani nunquam salutaverint, minoris omnino momenti urbes eorum fuisse videntur, et historicis propterea neglectæ; geographis tamen memorantur promuntoria Bolerium et Antivestæum.

XVIII. Memoratis modo populis in littore oceani austrum versus affines ad Belgas-Allobroges sedem habebant Damnonii, gens omnium validissima, quæ ratio movisse videtur Ptolemæum, ut totum hunc terræ tractum, qui in mare brachii instar prætenditur, illis adscripserit. Urbes habebant Uxel-

lam, Tamaram, Volubam, Ceniam, omniumque matrem Iscam, fluvio cognomini imminentem. Fluvii apud ipsos præcipui memorati modo Isca, Durius, Tamarus, atque Cenius. Ora eorum maritima promuntoria exhibet tria, de quibus mox paulo dicemus. Hanc regionem, utpote metallis abundantem, Phœnicibus, Græcis, et Gallis mercatoribus probe notam fuisse constat: hi enim ob magnam quam terra ferebat stanni copiam eo sua frequenter extendebant negotia; cujus rei præcipua sunt documenta supra nominata tria promuntoria, Helenis scilicet, Ocrinum, et *Κριῶ μέτωπον*, ut et nomina civitatum, Græcam Phœniciamque originem redolentia.

XIX. Ultra brachium in oceano sitæ sunt insulæ Sygdiles, quæ etiam Oestrominides et Cassiterrides vocabantur, dictæ.

XX. Cum prænominatis Damnoniis Belgisque conjunctis XXX. prælia commisisse narratur valentissimus ille imperator Vespasianus. Decem hi ad australes Thamefis et Sabrinæ ripas habitantes populi, a Romanis sensim subacti, eorumque regiones in provinciæ formam redactæ, quæ Brittania Prima fuit appellata, cum hic fuerit in istis terris primus Romanorum victoriæ fructus.

XXI. Succedit ordine Brittania Secunda, quæ a prioribus, interfluente Sabrina amne, discernitur: a provincia autem Flavia, tum memoratus amnis, tum Deva fluvius eandem sejungit, reliquum cingitur a mari interno. Hæc erat celebrata illa regio Silurum, tribus validissimis habitata populis, quos inter præ reliquis celebres Silures, proprie sic dicti, quam ab ora relicta turbidum Sabrinæ fretum distinguit: cujus homines, ut eruditissimus Solinus est author, etiam nunc custodiunt morem vetustum, nundinas ac nummum refutant, dant res et accipiunt; mutationibus necessaria potius quam pretiis parant. Deos percolunt, scientiam futurorum pariter viri ac fœminæ ostendunt.

XXII. Civitates Silurum, Sariconium, Magna, Gobaneum, et Venta eorum caput, fuerunt. Iscæ vero, flumini imminentem urbem cognominem, tenebat Romanorum colonia, ibique per annos plures secunda legio, quæ Augusta alias vocabatur, stationem habebat, donec Valentiam et Rhutupin

transferebatur. Hæc erat provinciæ Secundæ primaria Romana.

XXIII. Olim ac diu potens erat hæc Silurum regio, sed, cum eam regno Charaticus tenuit, longe potentissima: hic continuis novem annis, omnia Romanorum arma pro ludibrio habita, sæpe evertit, donec de illo, conjunctis viribus Romanos aggressura, triumphavit Legatus Ostorius. Charaticus enim, prælio evadens, auxiliumque a vicinis regibus petens, per astutiam matronæ Romanæ Carthifmanduæ cum rege Brigantiæ Venutio nuptæ, Romanis deditus est. Post id temporis mascule tantum suam ipsius ditionem idem ille populus defendit, usque dum a Varionio spoliatus, ac tandem a Frontino devictus, in formam Romanæ, cui Brittania Secunda, ut supra meminimus nomen erat, provinciæ suum redigi patere-
retur imperium.

XXIV. Duæ aliæ sub Siluribus gentes fuere, primum Ordovices, qui in septentrionali versus insulam Monam; et deinde Dimeciæ, qui in extrema versus occidentem parte degebant, ubi promuntorium quod Octorupium nuncupatur, unde in Hyberniam transitus XXX. milliarium. Dimeciarum urbes Menapia, et primaria Muridunum. Lovantium vero sibi habitandum vendicaverant Romani. Ultra hos et Silurum terminos siti Ordovices, quorum urbes Mediolanum et Brannogenium. Sabrina in montibus illorum oriunda, majoribus tribus Britanniæ fluviis merito accensetur, addito nempe Thamesi et Tavo. Elucet imprimis in historia nomen Ordovicum ob sumtam de inclutissimi ipsorum regis captivitate vindictam. Hinc enim toties redactum in angustias exercitum Romanorum tam misere vexarunt, ut de illorum fere imperio in hac regione actum fuisset, ni in tantæ cladis vindictam postea surrexisset dux Agricola, qui, victricia circumferens arma, totam quoque hanc gentem subjugavit, maximamque partem ferro delevit.

XXV. Huc quoque referendum illud, quod a septentrione Ordovicum situm, ab oceano alluitur, territorium, cum illorum regimini aliquandiu fuerit subiectum; hoc certo constat, quod illum Cangiani quondam inhabitaverint tractum, quorum urbs unica Segontium, promuntorio Cangano vicina.

Incluta hæc erat civitas, freto Meneviaco, contra Monam, religiosissimam insulam, ubi olim druides habitare, adjacet. In hac insula plurima sita erant oppida, tota autem insula in circuitu LX. m. p. fere complectitur, atque, ut refert Plinius, a Camaloduno colonia CC. m. p. abest. Fluvii apud ipsos Tosibus, qui et Canovius; pro terminis vero erat utraque Deva. In hac vero regione mons Erii celsissimus maxum usque invenitur. Ordovicia una cum Cangiorum Carnabiorumque regionibus, ni fama me fallit, nomine Genaniæ, sub imperatoribus post Trajani principatum inclarescebat.

XXVI. Ordo jam ad illam nos deducit provinciam, quæ Flavia Romanis vocata: unde vero hoc nomen acceperit, utrum a matre Constantine Magni Flavia Julia Helena, ex his terris oriunda? an vero a Romanorum familia Flavia? —quominus determinari possit, obstat injuria temporum, quæ nobis invidet genuina quæ huc facerent antiquitatis monumenta.

XXVII. Ad fluvium Devam primo siti erant Carnabii, quibus habitatae fuerunt Benonæ, Etocetum, Banchorium (monasterium totius insulæ celeberrimum, quod, in contentione Augustini eversum, non postea resurrexit), et reliquarum mater Uriconium, quæ, inter Britannia civitates maxumas, nomen possidebat. In extremo hujus terræ angulo flumini Devæ imminabat cognominis Romanorum colonia Deva; opus vicefimæ legionis, quæ Victrix dicebatur, et olim illius erat regionis tutela. Hæc eadem esse existimatur quæ jam *West-Chestur* vocatur.

XXVIII. Infra nominatos regnum Cassium, a rege Ptolemæo Catieuchlani appellatum, extendebatur, aut respublica potius, quæ ex binis gentibus coaluerat. Harum, quæ Sabrinæ proxima vocabatur Dobuni, vel, ut Dio celeberrimus scriptor annalibus inferuit, Boduni. Apud hos oritur flumen Thamesis, et deinde longo spatio per fines Hedunorum, Attrebatum, Cassiorum, Bibrocorum, Trinobantum, et Cantiorum citatus fertur, et oceanum Germanicum influit. Urbes Dobunorum erant Salinæ, Branogena, ad sinistram Sabrinæ ripam, Alauna, et, cui reliquæ nomen laudemque debent, Corinum, urbs perspicabilis, opus, ut tradunt, Vespasiani

ducis. Glevum vero, in extremo regni contra regionem Silurum situm, Romana tenebat colonia, quam deduxit Claudius Cæsar, ut scriptores de istis temporibus affirmant. Fini-
timi illis Cassii, quorum urbes Forum Dianæ et Verulamium: cum vero hæc ad municipiam dignitatem a Romanis eve-
cta, ejus præ aliis urbibus eminentia illis omnino adscribenda. Hic natus erat D. Albanus Martyr. Hæc civitas ruina Ca-
maloduni, Londiniique, in seditione a Bonduica excitata, ejus in annalibus mentionem facit eruditissimus Tacitus, in-
voluta erat. Hi Cassii olim, præ ceteris insulæ gentibus, caput extulere, atque cum inclutissimo eorum rege Cassibel-
lino (cui non paucæ nationes fuere tributariæ) dictator Cæsar multos eisdemque gravissimos, sub readventum ipsius in hanc
insulam, habuit conflictus; sed ab eadem ille gente cum Si-
luribus conjuncta fugatus, unde et emendatissimus Lucanus:

“ Territa quæsitis ostendit terga Britannis.”

Adventante autem ipso imperatore Claudio, omnes cum vici-
nis fracti sunt, eorumque regio in formam Romanæ provinciæ
redacta, nomineque, Cæsariensis, et postea Flavia, nun-
cupata.

XXIX. Juxta Cassios, ubi se oceano Thamesis propinqua-
vit, regio Trinobantum sita erat; natio quæ non modo sponte
in Romanorum concessit amicitiam, sed illis quoque, ut co-
lonias ibi ponerent, metropolim suam Lundinum et Camalo-
dunum ad mare sita obtulerunt. In hac urbe Flavia Julia
Helena, piissima conjux Constantini Chlorig, materque Con-
stantini Magni, e sanguine regum Brittanorum nasci me-
moriæ proditum dicunt. Prima autem hæc Romanorum in
Brittania coloniarum erat, templo Claudii, imagine Victoriæ,
cum aliis diversis ornamentis insignis. Lundinum enim
mundo cognita civitas erat et erit. Primum Trinovantum,
postea Londinium, dein Augusta, et nunc Londona rursus.
Urbe Roma, secundum chronicorum fidem, sane antiquior
est; super ripam Thamesis fluminis posita, et ipsa multorum
emporium populorum terra marique venientium. Hæc a
piissima illa imperatrice Helena, S. S. Crucis inventrice, cir-
cumvallata, atque, si fides sit penes traditiones, quæ non

semper erroneæ sunt, nominata est Augusta; tota autem Brittaniam Romana Insula.

XXX. Limes huic populo ad septentrionem flumen Surius, ultra quem habitabant Icenî, celeberrima natio, in duas gentes divisa, quarum prior, Cenomanni habitans, ad septentrionem Trinobantes et Cassios, ad orientem oceanum spectabat. Horum urbes Durnomagus et caput regionis Venta. Romanorum colonia erat Camboricum; in mare orientem versus procurrens lingula dicitur Flavia Extrema. Fluminum notissima sunt Garion, Surius, et Aufona, in sinum Meteorin sese exonerans. Ex altera parte ad Aufonam incolebant, Carnabiis Brigantibus, et oceano vicini, Coitanni, in tractu sylvis obfuso, qui, ut aliæ Brittonum sylvæ, Calèdonia fuit appellata. De hac autem III. mentionem facit historicus ille Florus. Civitas primaria Coitannorum erat Ragæ; et præter hanc Romanorum colonia Lindum, in extremâ ad orientem provinciæ ora. Totam vero regionem bifariam fecat fluvius Trivona. Hæc Icenorum gens, quæ, utpote ferocissima bellicque post hominum memoriam studiosissima, omiſſis tam rusticis quam civilibus artibus, sua sponte in Romanorum societatem acceſſerat, non tantum mox deſecerat, sed ad ſui quoque imitationem alios quam plurimos excitaverat, ab Oſtorio duce primum ſub jugum miſſa eſt. Aliquot poſt annos, quum rex ipſorum, et animo et opibus valentiſſimus, Pæſutagus moriens Cæſarem ejuſdemque poſteros heredes fecerat. Romani autem Icenorum ſic abutentes amicitia, ut nulli non ſe luxuriæ dederint, ab iſdem poſtea ſociiſque, ſub ductu bellicoſiſſimæ Bonduicæ, viduæ regis ſuprà nominati, ita infeſti ipſis ſunt redditæ, ut combuſtis deſetiſque ipſorum coloniis ac municipio, civium denique Romanorum LXXX. M. ferro miſere ſint trucidati; ſed poſtea ad officium redegit Suetonius legatus, multis prudentiæ nominibus ſuſpiciendus.

XXXI. Ad ſeptentrionalem huius regionis plagam oceano occurrit fluvius Abus, quondam terminorum provinciæ Maximæ unus, uti alter Seteja. Dicta quoque hæc provincia fuit Brigantiæ Regnum, ſcilicet ejuſdem nominis regionem complexa, tribuſque habitata nationibus. In extrema orientali

plaga, ubi promuntoria Oxellum et Brigantum extrema in mare procurrunt, habitabant Parifii, quorum urbes Petuaria et Portus Felix.

XXXII. Supra hos, uti et ad latus, fiti erant proprie fide dicti Brigantes, gens numerosissima, toti olim provinciæ leges præscribens. His cultæ civitates, Epiacum, Vinovium, Cambodunum, Cataracton, Galacum, Olicana, et primaria Isurium. Eboracum vero, ad Urum fluvium, caput provinciæ; primum colonia nomine Sextæ a Romanis factum, sextæque deinde legionis, quæ Victrix dicebatur, sedes; deinceps vero plurium imperatorum præsentia illustrior factum, municipii quoque auctum prærogativis.

XXXIII. Totam in æquales fere partes provinciam dividunt montes Alpes Penini dicti; hi, ad Icenorum Carnabiorumque fines, ad fluvium Trivonam surgentes, continua serie per CL. miliaria septentrionem versus decurrunt.

XXXIV. Populi, ad occidentalem hujus jugi partem habitantes, sunt Volantii Siftuntiique, arctiori ut videtur fœdere conjuncti. Urbes habebant Rerigonum, Coccium et Lugalium, quarum tamen posteriores binas Romanorum tenebant præsidia.

XXXV. Septentrionales hujus terræ limites tegebat murus iste stupendæ molis, a Romanis per isthmum ad longitudinem LXXX. miliarium extensus, cujus altitudo XII. crassities vero IIX. pedes æquabat, turribusque ornatus, murus erat.

XXXVI. Gentem hanc, ab imperatore Claudio primum infestatam, deinde ab Ostorio legato devictam, postea a Cereali fractam, et magnam partem debellatam, ex historia colligitur: cum vero sponte se Agricolæ dedisset, pacem illi datam esse percepimus. Famam hujus gentis in historiis præcipue delerunt turpia Regina ipsorum gesta inauditaque perfidia. Ipsa harum potentium nationum progenies erat, quæ novas electura sedes, ultimum ultro, patriæ, inter Alpes, Danubium, et Rhodanum jacenti, valedicebat. Ex his in Hyberniam postea nonnulli, sedem ibi fixuri, transferunt, ut ex documentis constat.

XXXVII. His borealiores erant nationes istæ validissimæ olim sub nomine Mætarum venientes, a quibus, mortuo

patre, fratricida iste Bassianus suam turpiter pacem emit. Regiones, quas tenuere, sequentes erant, in orientem Ottadinia, inde Gadenia, post hanc Selgovia, deinde Novantia, supra hos etiam Damnia.

XXXVIII. Muro proximi habitabant Gadeni, quorum metropolis Curia. Ad oceanum vero propius fiti Ottadini, eorumque caput Bremenium, ac apud hos fluvii Tueda, Alauna, et utraque Tina, infra murum decurrentes.

XXXIX. His occidentaliore ad Oceanum fiti erant Selgovæ, eorumque urbes Corbantorigum, Uxellam et Trimontium, quam tamen sat diu tenuit præsidium Romanorum, quod antiqua memorant monumenta. Hujus regionis fluvii præcipui fuerunt Novius, Deva, et, ex parte, Ituna.

XL. Ultra Devam, nuper dictam, ad oceani quoque oram in extrema insulæ parte, Hyberniam versus, Novantes fiti erant. Apud quos celebris illa Novantum Chersonesus, Hybernia distans milliaria XXVIII. hæc inter cuncta Britanniae promuntoria maxime borea antiquis credebantur, juxta vero, æque ac illi, causam non video. Metropolis horum Luco- phibia, alias Casæ candidæ; fluvii vero Abrafuanus, Jena, et, ad orientem regionis terminus, Deva.

XLI. Supra Novantes, Selgovas, et Gadenos, interveniente montium Uxellorum serie, habitabant Damnii, prævalens quidem natio; sed quæ condito muro non parvum regionis suæ tractum amisit, a Caledoniis subjugatum et spoliatum. Præter illud, quod murum tuebatur præsidium Vanduarium tenebat Romanus miles.

XLII. Hic Britannia, rursus quasi amplexu oceani delectata, angustior evadit, quam alibi, idque ob duo ista rapidissima quæ infunduntur æstuaria, Bodotriam scilicet et Clottam. Contractus hic isthmus ab Agricola legato primum præsidio munitus erat; alium murum, in historiis nobilissimum, erexit imperator Antoninus, ad XXXV. circiter milliaria protensum; ut hoc medio barbarorum sisteret incursiones, qui et ab Ætio duce demum reparatus est, undecimque firmatus turribus. Has vero regiones pro illa habeo provincia, quæ per victoriosam Romanorum aciem sub imperatore Theodosio re-

vocata, atque in honorem imperatoris, tunc ad clavum imperii sedentis, Valentiana dicta putatur.

XLIII. Extra murum sita provincia Vespasiana. Hæc est illa Caledonia regio, a Romanis nimium quantum et desiderata militibus, et incolis valde defensa; negotium, cujus amplam historiæ Romanæ, alias nimis de istiusmodi rebus silentes, mentionem faciunt. Hic fluvium Tavum conspiceret licet, qui longa cursu regionem in duas quasi partes diffecare videtur. Hic quoque arduum atque horrendum jugum Grampium offendimus, quod provinciam istam bifariam secabat. Atque hæc eadem erat regio, quæ, a commisso inter Agricolam et Galgacum prælio, Romanis utilissimo, famam in annalibus habet insignem. Hic vires eorum veteresque castrametationes hodieque magnitudo ostendit mœnium; nam in loco ubi ingens supradictum prælium habitum erat, quidam ordinis nostri, hanc viam emensi, affirmant se immania vidisse castra, aliaque argumenta Taciti relationem confirmantia.

XLIV. Nationes vero, Romanis hic subjectæ, ordine jam sequuntur. Ultra isthmum, usque ad Tavum, gens erant Horestii, quorum urbes, post prætenturam quidem extructam, prius enim Damniis accensebantur, fuerunt Alauna, Lindum, et, re non minus quam nomine reliquis gloriosior, Victoria, ab Agricola ad flumen Tavum XX. miliaria ab ejusdem in mare exitu, ædificata, memoriæ proditum dicunt.

XLV. Supra hos ultra Tavum, qui limites constituit, erant Vecturones, sive Venricones, quorum urbs primaria Orrea, fluvii vero Æfica et Tina.

XLVI. Oceani littus, ultra horum fines, accolebant Taixali, his urbium princeps Divana, fluvii autem Deva et Ituna. Pars Grampii montis, quæ, ut promuntorium, late se in oceanum, quasi in Germaniæ occursum, extendit, ab illis nomen mutuatur.

XLVII. His contermini ad occidentem, interveniente montium Grampiorum serie, exstiterunt Vacomagi, qui amplissimam regionem tenebant, quorum urbes Tueffis, Tamea, et Banatia. Romanorum autem statio, simulque provinciæ urbs primaria, erat, ad ostium fluvii Varar in littore situm,

Ptoroton. Notiores hujus regionis fluvii præter Vararem, qui provinciam terminabat, fuerunt Tufis et Celnus.

XLVIII. Infra Vacomagos Tavumque habitabant Damni-Albani; gentes parum notæ, et intra lacuum montiumque claustra plane reconditæ.

XLIX. Inferius adhuc Clottæ ripas accolebant Attacoti, gens toti aliquando olim Britanniae formidanda. Maxumus hic visitur lacus, cui nomen olim Lynalidor, ad cujus ostium condita a Romanis urbs Alcluith, brevi tempore a duce Theodosio nomen sortita, qui occupatam a barbaris provinciam recuperaverat: cum hac comparari potuit nulla, utpote quæ, post fractas cæteras circumjacentes provincias, impetum hostium ultimo sustinuit.

L. Hæc provincia dicta est, in honorem familiæ Flaviæ, cui suam Domitianus imperator originem debuit, et sub quo expugnata, Vespasiana. Et, ni fallor, sub ultimis imperatoribus nominata erat Thule, de qua Claudianus vates his verbis facit mentionem:

“ ————— incaluit Pictorum sanguine Thule,
Scotorum cumulos flevit glacialis Hierne.”

Sed non tam diu sub aquila suoque tenuerunt Romani, ut posteritati innotescerent ejusdem et nomina et subjectio. Cursorio hucusque oculo, qualis sub Romanorum imperio erat, Britanniam lustravimus; restat ut parili compendio Caledoniorum terras lustremus.

De Caledonia.

LI. Licet tota ultra isthmum prædictum Britannia non improprie dici posset Caledonia, ipsi tamen Caledonii ultra Vararem sedem habuere, unde ducta linea terminum Romani in Britanniam imperii accurate satis ostendit. Citerior vero insulæ pars alio atque alio tempore ab illis possessa fuit, reliqua, ut supra meminimus, a Brittonibus barbaris occupata. Hucusque et proficiscentibus lumen aliquod fœnerant antiqua historiarum monumenta; trajicientes autem Varar flumen, extincto lumine, in obscuro quasi versamur; et quamvis non nobis ignotum sit, extructas ibi pro limitibus imperii Romani

fuisse aras, Ulyssesque, tempestate fluctibusque jactatum, heic vota perfolvisse, siquidem condensæ arboribus sylvæ, cum perpetuis montium saxetis, ab ulteriori nos scrutatione prohibent. Relationem sequentem a mercatoribus Brittonibus fugitivis acceptam posterisque relictam, ut sufficientem æstimmemus, necesse est.

LII. Ad occidentem igitur Vararis habitabant Caledonii, proprie sic dicti, quorum regionis partem tegebat immensa illa Caledonia sylva.

LIII. Littus incolebant minores quidam populi, ex quorum numero, ultra Vararem et erectas supradictas aras, ad Loxam fluvium habitabant Cantæ, in quorum finibus promuntorium Penoxullum.

LIV. Huic ordine proximus est fluvius Abona ejusdemque accolæ Logi. Hinc Ila fluvius, et ad illum fiti Carnabii Brittonum extremi, qui ab Ostorio proprætore subjugati, jugum Romanum indigne ferentes, adscitis in societatem Cantiis, ut referunt traditiones, trajectoque mari ibi sedem eligunt. In varia heic promuntoria sese extendit Brittaniam, quorum primum antiquis dictum Vinvedrum, tum Verubrium, aut extremitas Caledoniæ.

LV. Post illos Catini; deinde, interiores Logisque proximi, Mertæ fiti sunt. In his oris promuntorium Oroadum positum, cui adjacebant Orcades insulæ. Ulterius manabat Nabæus fluvius, qui terminus erat Carnabiciæ jurisdictionis.

LVI. Ad inferiorem hujus regionis partem habitabant Carnonacæ, in quorum finibus promuntorium Ebudum, ad cujus extrema eximium oceanus sinum efformat, qui olim Volfas appellatus. Ad inferiorem istius sinus ripam tendebant Cerones, et infra Ityn Creones ad Longum usque procurrunt. Inde oceanum inter et sinum Lelanum dictum ab incolis Epidiis promuntorium,

LVII. Profectus jam ultra flumen Vararis, idem illud remetiri non possum, quin in transgressu admirer Romanos, alias satis expertos judicio atque experientia, heic quasi destitutos tam perabsurda opinione laborasse, ut istam Britanniæ partem, quæ jam armis ipsorum intacta quiescebat, reliquam jam subactam atque possessam, longe majori et longitudine

et latitudine metirentur, (quam tamen eos fovisse opinionem satis superque constat). Qui enim ea, qua par est, mente insignem Romanorum ambitionem atque insatiabilem regnandi cupidinem consideraverit, et quo hostem vix ira ipsorum et notitia, nedum timore dignum excluderent, stupenda ista, quæ totum orbem in admirationem sui facile trahunt, opera erexisse, in hoc ut in cæteris quam plurimis magnam summi Numinis merito providentiam veneremur, cui ut omnia subiecta sunt regna, ita et sempiterna ab incolis gloria debetur et erit. Amen!

CAPUT VII.

LUSTRATIS ita pro instituti ratione cursim terris Britanicis, necessarium videtur, antequam ad Insularum descriptionem aggrediar, dubio a non nemine moto occurrere; ubinam, inquit ille, earum quas tu nobis commemoras urbium nominumque vestigia? Habentur nulla! Licet vicissim quærere, ubinam hodie sint Assyrii, Parthi, Sarmatæ, Celtiberi? At qui has celeberrimas gentes exstitisse neget, impudentem satis spero futurum neminem. Nonne inveniuntur hodiernum regiones urbesque permultæ eisdem, quæ ante duo vel plura annorum millia habuerunt, quæ compellantur, nominibus? Judæa, Italia, Gallia, Brittania, non hodie minus quam priscis illis temporibus nota? Londinum hodieque lingua vernacula, sono non adeo discrepante, *London* appellatur. Incuria majorum et in colligendis ac conservandis illis, quæ huc facere et tunc temporis non difficulter haberi poterant, monumentis negligentia si attendatur, non adeo quidem graviter illa videtur increpanda, vel ut hujus defectus unica et primaria causa censenda, vix enim præter illos, qui ordini sacrorum se dederant, operam libris scribendis commodabant. Hi vero a sacro alienum censuerunt munere profanis istiusmodi, ut vocabant, negotiis operam suam impendere. Cre-

diderim potius nos sine periculo scire, et sine piaculo ad posteros transmittere posse, illa quæ de prisco regnorum statu fœdula veterum monumentorum perlustratio et accuratius scrutinium poterit investigare. Ad aliud vero sentiendum me fere compulisset bonus ille Antistes, ita me compellare visus: Tune solus ignoras quam breve, nobis in hoc orbe, temporis spatium sit exigendum, omnesque nostros etiam laboriosissimos conatus ab inutilium fervorum nomine nos non posse reddere immunes? omniaque nostra studia proximi usum pro scopo debent habere? Hæc! cui unquam sunt usui? Bullatis istiusmodi nugis mundum deludi! His merito reponimus: An ergo prohibita nobis simul omnis honesta delectatio? Nonne eximia divina providentiæ documenta prodant istiusmodi narrationes? Indene patet, quomodo evangelia de morte et merito Christi concio universum collustraverit et vicerit orbem gentilibus antea superstitionibus obnoxium? Obvertenti porro, non incongrue forte Chronologiæ istiusmodi res in compendio tractari, denuo repono: Nec ergo nimium quidquam est novisse, majores nostros non, ut nonnulli fabulantur, Autochtones fuisse, e terra profilientes. Deum potius naturæ librum aperuisse, ut ex illo constaret magni opificis omnipotentia, qualis in Mosis voluminibus eadem descripta proponitur. Denique forte respondentem, operibus, auctori apud posteros nomen laudemque parituris, exploratorium ignem esse subeundum, hæc inquam dicenti, et in his subsistendi gratus profiteor tantum his verbis efficaciam fuisse, ut etiam suborta michi nonnunquam fuerit cæpti hujus laboris pœnitentia. Ex altera proinde hujus opusculi parte præter Chronologicam rerum commemorationem amplius quidquam expectare nolit Benevolus Lector, quem adeo benevolentiam tutelæque Divinæ, paria ab ipso michi promittens, devotus commendo, sperans, ut me simul cœlesti Patri, qui misericors et condonationis plenus, commendet.

Ex fragmentis quibusdam a duce quodam Romano consignatis et posteritati relictis, sequens collectum est Itinerarium, ex Ptolemæo et aliunde nonnullis, ordinem quoque, sed quod spero in melius mutatum, hinc inde deprehendes.

FUERUNT olim apud Brittones XCII urbes, earum vero celebriores et præ reliquis conspicuæ XXXIII.; municipia scilicet II, Verolamium et Eboracum. VIII coloniæ, sc. Londinium *Augusta*, Camalodunum *Geminæ Martiæ*, Rutupis, Thermæ *Aquæ Solis*, Isca *Secunda*, Deva *Getica*, Glevum *Claudia*, Lindum, Camboricum Et civitates Latio jure donatæ X, sc. Durnomagus, Cataracton, Cambodunum, Coccium, Lugubalia, Ptoroton, Victoria, Theodofia, Corinum, Sorbiodunum. Deinde XII stipendiariæ minorisque momenti, scilicet Venta Silurum, Venta Belgarum, Venta Icenorum, Segontium, Muridunum, Ragæ, Cantiopolis, Durinum, Isca, Bremenium, Vindonum, et Durobrovæ. At præter allatas modo urbes, plures in Britanniis non habuisse Romanos ne quis temere credat; celebriores enim tantum commemoravi; quis enim dubitet, illos, ut orbis terrarum dominatores, pro lubitu elegisse sibi que vindicasse, quæ suis usibus commoda intelligebant loca? plerumque alias in castris, quæ condiderant ipsi, degebant.

Diaphragmata.

RUTUPIS prima in Britannia insula civitas versus Galliam, apud Cantios sita a Gessoriago Bonnoniæ portu, unde commodissimus in supradictam insulam transitus obtingit, CCCCL. stadia, vel ut alii volunt XLVI mille passuum remota: ab eadem civitate ducta est via Guethelinga dicta, usque in Segontium per m. p. CCCXXIII plus minus sic: —Cantiopoli, quæ et Duroverno, m. p. X. Durosevo XII. Duroprovis XXV. deinde m. p. XXVII. transis Thamesin intrasque provinciam Flaviam et civitatem Londinium (*Augustam*), Sulo Mago m. p. VIII. Verolamio municipio XII. unde fuit Amphibalus et Albanus Martyres. Foro Dianæ XII. Magio Vinio XII. Lætorodo XII. Isanta Varia XII. Tripontio XII. Benonis VIII. Hic bifecatur via, alterutrumque ejus brachium Lindum usque, alterum versus Viriconium protenditur, sic: —Manduessuedo m. p. XII. Etoceto

XIII. Pennocrucio XII. Uxaconia XII. Virioconio XI. Banchorio XXVI. Deva Colonia X. Fines Flaviæ et Secundæ, Varis m. p. XXX. Conovio XX. Seguntio XXIII.

ITER II. A Seguntio Virioconium usque, m. p. LXXIII. sic:—Heriri monte m. p. XXV. Mediolano XXV. Rutunio XII. Virioconio XI.

ITER III. A Londinio Lindum coloniam usque, sic:—Durofrito m. p. XII. Cæsaro Mago XVI. Canonio XV. Camaloduno colonia VIII. ibi erat templum Claudii, arx triumphalis, et imago Victoriæ deæ. Ad Sturium amnem m. p. VI. et finibus Trinobantum Cenimannos advenis, Cambretonio m. p. XV. Sito Mago XXII. Venta Cenom. XXIII. Camborico colonia XX. Durali ponte XX. Durno Mago XX. Ifinnis XX. Lindo XX.

ITER IIII. A Lindo ad Vallum usque, sic:—Argolico m. p. XIII. Dano XX. Ibi intras Maximam Cæsariensem, Legotio m. p. XVI. Eboraco municip. olim colonia sexta m. p. XXI. Ifurio XVI. Cattaraconi XXIII. ad Tisam X. Vinovio XII. Epiaco XVIII. ad Murum VIII. trans Murum intras Valentiam. Alauna amne m. p. XXV. Tueda flumine XXX. ad Vallum.

ITER V. A limite Præturiam usque, sic:—Curia m. p. ad Fines m. p. Bremenio m. p. Corstoplio XX. Vindomora VIII. Vindovio XVIII. Cattaraconi XXII. Eboraco XL. Derventione VII. Delgovicia XIII. Prætorio XXV.

ITER VI. Ab Eboraco Devam usque, sic:—Calcaria m. p. VIII. Camboduno XXII. Mancunio XVIII. Finibus Maximæ et Flaviæ m. p. XVIII. Condate XVIII. Deva XVIII.

ITER VII. A Portu Siftuntiorum Eboracum usque, sic:—Rerigonio m. p. XXIII. ad Alpes Peninos VIII. Alicana X. Ifurio XVIII. Eboraca XVI.

ITER VIII. Ab Eboracum Luguvalium usque, sic:—Cattaraconi m. p. XL. Lataris XVI. Vataris XVI. Brocavonacis XVIII. Vorreda XVIII. Lugubalia XVIII.

ITER VIII. A Luguballio Ptorotonim usque, sic:—Trimontio m. p. Gadanica m. p. Corio m. p.

ad Vallum m. p. Incipit Vespasiana. Alauna m. p. XII. Lindo VIII. Victoria VIII. ad Hiernam VIII. Orrea XIII. ad Tavum XVIII. ad Æficam XXIII. ad Tinam VIII, Devana XXIII. ad Itunam XXIII. ad Montem Grampium m. p. ad Selinam m. p. Tueffis XVIII. Ptorotone m. p.

ITER X. Ab ultima Ptorotone per mediam insulæ Isca Damnonorum usque, sic:—Varis m. p. VIII. ad Tueffum XVIII. Tamea XXVIII. m. p. XXI. in Medio VIII. Orrea VIII. Victoria XVIII. ad Vallum XXXII. Luguballia LXXX. Brocavonacis XXII. ad Alaunam m. p. Coccio m. p. Mancunio XVIII. Condate XXIII. Mediolano XVIII. Etoceto m. p. Salinis m. p. Glebon colonia m. p. Corino XIII. Aquas Solis m. p. ad Aquas XVIII. ad Uxellam amnem m. p. Isca m. p.

ITER XI. Ab Aquis per Viam Juliam Menapiam usque, sic:—ad Abonam m. p. VI. ad Sabrinam VI. unde trajectu intras in Brittaniam Secundam et stationem Trajectum m. p. III. Venta Silurum VIII. Isca colonia VIII. unde fuit Aaron Martyr. Tibia amne m. p. VIII. Bovio XX. Nido XV. Leucaro XV. ad Vigefimum XX. ad Menapiam XVIII. Ab hac urbe per XXX. m. p. navigas in Hyberniam.

ITER XII. Ab Aquis Londinium usque, sic:—Verlucione m. p. XV. Cunetione XX. Spinis XV. Calleba Attrebatum XV. Bibracte XX. Londinio XX.

ITER XIII. Ab Isca Uriconium usque, sic:—Bultro m. p. VIII. Gobannio XII. Magna XXIII. Branogenio XXIII. Uriconio XXVII.

ITER XIII. Ab Isca per Glebon Lindum usque, sic:—Ballio m. p. VIII. Blestio XII. Sariconio XI. Glebon colonia XV. ad Antonam XV. Alauna XV. Vennonis XII. Ratiscorion XII. Venromento XII. Margiduno XII. ad Pontem XII. Croco colana Lindum XII.

ITER XV. A Londinio per Clausentum in Londinium, sic:—Caleba m. p. XLIII. Vindomi XV. Venta Belgarum XXI. ad Lapidem VI. Clausento IIII. Portu Magno X. Regno X. ad Decimum X. Anderida portu m. p.
 ad Lemnum m. p. XXV. Lemniano portu X. Dubris X. Rhutupis colonia X. Regulbio X. Contio-
 poli X. Durelevo XVIII. Mado XII. Vagnaca XVIII. Novio Mago XVIII. Londinio XV.

ITER XVI. A Londinio Ceniam usque, sic:—Venta Bel-
 garum m. p. XC. Brige XI. Sorbioduno VIII. Ventageladia
 XII. Durnovaria VIII. Moriduno XXXIII. Isca Damnon.
 XV. Durio amne m. p.
 Tamara m. p.
 Voluba m. p.
 Cenia m. p.

ITER XVII. Ab Anderida [Eboracum] usque, sic:—Sylva
 Anderida m. p. Noviomago m. p.
 Londinio m. p. XV. ad Fines m. p. Duro-
 lisponde m. p. Durnomago m. p. XXX.
 Corisennia XXX. Lindo XXX. in Medio XV. ad Abum
 XV. unde transis in Maximam, ad Petuariam m. p. VI. de-
 inde Eboraco, ut supra, m. p. XLIV.

ITER XVIII. Ab Eboraco per medium insulæ Clausentum
 usque, sic:—Legiolio m. p. XXI. ad Fines XVIII.
 m. p. XVI. m. p. XVI. Derven-
 tione m. p. XVI. ad Trivonam XII. Etoceto XII. Manduef-
 fedo XVI. Benonis XII. Tripontio XI. Ifannavaria XII.
 Brinavis XII. Ælia castra XVI. Dorocina XV. Tamefi VI.
 Vindomi XV. Clausento XLVI.

Plurima insuper habebant Romani in Brittaniis castella,
 suis quæque muris, turribus, portis, et repagulis munita.

Finis Itinerariorum.

Quod hætenus auribus, in hoc capite percipitur pene
 oculis intuentibus: nam huic adjuncta est mappa Britanniae
 artificialiter depicta, quæ omnia loca cet. evidenter exprimit,
 ut ex ea cunctarum regionum incolas dignoscere detur.

CAPUT VIII.

I. **L**USTRAVIMUS jam Albionem, disitæ non procul inde Hybernæ, eadem, qua hætenus usi fuimus brevitate, descriptionem daturi.

II. Hybernia omnium, post Albionem dictam nuper, maxime est ad occidentem quidem sita, sed, sicut contra septentriones ea brevior, ita in meridiem sese trans illius fines plurimum protendens, usque contra Hispaniæ Tarracoenfis septentrionalia, quamvis magno æquore interjacente, pervenit.

III. Mare, quod Britanniam et Hyberniam interfuit, undosum et inquietum est, toto, ut author est Solinus, anno, non nisi æstivis pauculis diebus, navigabile. In medio inter ambas insula est, quæ olim appellabatur Monæda, nunc autem Manavia.

IV. Hybernia autem, et sui status conditione, et salubritate ac serenitate aëris, multum Britanniæ præstat, ut opinatur Beda, ita, ut raro ibi nix plus quam triduarie remaneat, nemo propter hiemem aut fœna secet, aut stabula fabricet jumentis.

V. Nullum ibi reptile videri solet, nullæ viperæ aut serpentes valent; nam sæpe illo de Britannia allati serpentes mox, ut proximante terris navigio odore aëris illius adtacti fuerint, intereunt. Quin potius omnia pene, quæ de eadem insula sunt, contra venenum valent. Denique vidimus, quibusdam a serpente percussis, rasa folia codicum, qui de Hybernia fuerunt, et ipsam rasuram aquæ immixtam ac potui datam talibus protinus totam vim veneni grassantis totum inflati corporis absumpsisse, ac sedasse tumorem.

VI. Dives lactis et mellis insula, nec vinearum expers, piscium volucrumque, sed et cervorum caprearumque venatu insignis, ut author est venerabilis Beda.

VII. Cultores ejus, inquit Mela, inconditi sunt et omnium virtutum ignari, magis quam aliæ gentes, aliquatenus tamen

gnari pietatis ad modum expertes. Gens inhospita et bellicosa a Solino Polyhistore dicti sunt. Sanguine interemptorum hausto prius victores vultus suos oblinunt. Fas ac nefas eodem animo ducunt. Puerpera, si quando marem edidit, primos cibos gladio imponit mariti, inque os parvuli summo mucrone, auspiciū alimentorum leviter infert, et gentilibus votis optat, non aliter quam in bello et inter arma mortem oppetat. Qui student cultui, dentibus mari nantium belluarum inscruunt ensium capulos, candicant enim ob heburneam claritatem. Nam præcipua viris gloria est in armorum splendore.

VIII. Agrippa, geographus Romanus, longitudinem Hybernæ DC. millia passuum esse, latitudinem vero CCC. statuit. XX. olim gentibus habitata, quarum XIIX. littus tenebant.

IX. Hæc autem propria Scottorum patria erat; ab hac egressi, tertiam in Albione Brittonibus et Picis gentem addiderunt. Sed non idem cum magno authore Beda sentio, qui Scottos peregrinos esse affirmat: nam, ut existimo, suam ex Britannia non procul sita originem duxerunt, inde trajecisse, atque in hac insula sedes occupasse, fidem faciunt authores. Certissimum vero est Damnios, Voluntios, Brigantes, Cangos, aliasque nationes origine fuisse Brittanica, quæ eo postea trajecerunt, postquam, vel Divitiacus, vel Claudius, vel Ostorius, vel duces alii victores, illis domi tumultum fecerant. Pro ulteriori argumento inservit lingua antiqua, quæ cum antiqua illa Brittanica et Gallica non parum consonat, id quod omnibus utriusque linguæ gnaris satis planum videtur.

X. Septentrionali Hybernæ lateri obtenditur oceanus Deuceledonicus; orientale tegunt Vergivus et Internus, Cantabricus vero australe, uti occidentale magnus ille Brittanicus, qui et Athlanticus oceanus; quem nos quoque ordinem secuti dabimus insulæ et præcipuorum in illa locorum descriptionem.

XI. Illud, quod ab oceano Deuceledonico alluitur, hujus insulæ latus habitabant Rhobogdii, cujus metropolis Rhobogdium erat; in quorum orientali regione situm erat ejusdem

nominis promuntorium, in occidentali, Boreum promuntorium. Fluvii vero Banna, Darabouna, Argitta, et Vidua, austrum versus a Scottis ipsos separabant montes.

XII. Infra promuntorium, Boreum littus Brittanici maris ad Venicnium usque caput incolebant gentes Venicniæ, quibus nomen debent ab illis dictæ vicinæ insulæ Venicniæ, inferius ad ostium usque Rhebii fluminis, quarum metropolis Rheba. Infra Rhebeum Nagnatæ habitabant ad Libnium usque, quorum celebris erat ejusdem nominis metropolis. Austrum versus, in recessu sinus Aufobæ fiti erant Auterii, quibus urbium caput erat ejusdem nominis. Inferiorem ejusdem regionis partem occupabant Concangii, ad quorum fines austrum versus manabat Senus, amplius omnino fluvius, cui adjacebat urbium primaria Macobicum. In angustum heic apicem coarctata definit Hybernia. Prope Austrinum promuntorium, ad flumen Senum, sedes habebant Velatorii, quorum metropolis Regia, fluviusque Durus. Lucani vero habitabant, ubi oceano miscetur fluvius Ibernus.

XIII. Ultra Austrinum meridionale insulæ latus ab eodem promuntorio ad Sacrum usque extremum tendebat. Ibernii ad illud habitabant, quibus metropolis Rhufina. Hinc fluvius Dobona, ac deinde Vodiæ, cum promuntorio ejusdem nominis, quod promuntorio Albionis Antiveftæo obvertitur, distans inde miliaribus CXXXXV. Non procul inde Dabrona fluvius Brigantum regionis terminus, qui fines regionis fluvium Brigas et urbem habebant Brigantiam.

XIV. Pars hujus insulæ, a Sacro promuntorio ad Rhobogdium usque extensa, Orientalis censetur. Habitantes supra promuntorium Sacrum Menapii, primariam habebant ejusdem nominis urbem ad fluvium Modonam. Hinc ad Menapiam, in Dimetia sitam, XXX miliaria numerantur, ut Plinius refert. Harum unam, quam nam vero incertum, patriam habebat Carausius. Ultra horum terminos metropolin Dunum habebant Cauci, quorum fines alluebat fluvius Oboca. Teutonicæ binas has nationes originis esse extra dubium est: incertum vero quo tempore primum in has terras eorum majores trajecerint. Brevi ante Cæsaris in Britanniam transitum id contigisse maxime videtur probabile.

XV. Eblanæ ulterius habitabant, primariam vero ad Læbium flumen habentes Mediolanum. Septentrionali viciniore Voluntii civitatem habebant Lebarum, fluvios autem Vinde-rum et Buvindam. Superiorem his insulæ partem, Rhobog-diis affinem, tenebant Damnii, his urbium caput Dunum, ubi sepulti creduntur D. Patricius, D. Columba, et D. Bri-gitta, eodem tumulo reconditi.

XVI. Restat jam, ut eorum qui interiorum hujus insulæ partem habitabant populorum mentio injiciatur. Contermini Caucis et Menapiis, supra Brigantes autem, incolebant Co-riondii, reliquam insulæ partem Scotti habebant, quibus Scotia nomen tota exinde debet. Plures inter, quas illi ha-bebant, civitates præ cæteris innotuerunt tantum duæ, qua-rum ad nos pervenit memoria. Altera Rheba ad flumen et lacum Rhebium, Iberniam altera, sita ad orientale Seni flu-minis latus.

XVII. Non possum non hoc loco monere Damnios, Volun-tios, Brigantes, et Cangianos omnes fuisse Britannicæ originis nationes, quæ, cum vel ab hoste finitimo non daretur quies, vel tot tantaque exigenterentur tributa, quibus solvendis se im-pares intelligerent, sensim, novis quæsituræ sedes, in hanc terram trajecerant. Dictum jam antea de Menapiis, Chaucis, nec de iis, quæ offeruntur ulterius, plura occurrunt, quibus tuto fides potest haberi. Refert quidem, Augustæ Historiæ scriptor, Tacitus, quod pluribus quam Albion peregrinis Hy-bernia fuerit frequentata. At, si res ita revera se habuisset, vix dubitandum videtur, plurâ nobis de statu Hybernæ, et fide digniora veteres fuisse relicturos. Relicturoque jam michi descriptionem Hybernæ non abs re fore videtur docere, hanc, non armis, sed metu tantum sub Romanorum redactam fuisse imperium. Quin potius regem Ptolemæum in secunda Eu-ropæ tabula, aliosque veterum inclutissimorum geographo-rum, in situ illius delineando errasse, utpote qui hanc non solum justo longius a Britannia, sed etiam prorsus a parte bo-reali provinciæ Secundæ, statuerunt; id quod ex ipforum libris et tabulis huc spectantibus patet abunde.

XVIII. Super Hyberniam sitæ erant Hebudes, V. numero, quarum incolæ nesciunt fruges, piscibus tantum et lacte vi-

ventes. Rex unus est, ut scribit Solinus, universis, nam quotquot sunt, omnes angusto interludio dividuntur. Ille rex nichil suum habebat, omnia universorum. Ad æquitatem certis legibus adstringitur, ac, ne avaritia a vero rectoque eum seduceret, discibat ex paupertate iustitiam, utpote cui nichil esset rei familiaris, verum alitur e publico. Nulla illi dabatur fœmina propria, sed per vicissitudines, in quamcunque commotus fuisset, sibi vendicat usurariam, unde ei nec votum nec spes conceditur liberorum. De Hebudibus hisce nonnulli scripserunt dies continuos XXX. sub bruma esse noctem, sed dictator Cæsar nichil de eo, studiose licet inquirens, reperiebat, nisi, quod certis ex aqua mensuris breviores fuisse noctes quam in Gallia intellexerit.

XIX. Secundam a continenti stationem Orcades præbent, quæ ab Hebudibus porro, sed erroneè, sunt VII. dierum totidemque noctium cursu, ut scripserunt nonnulli; numero XXX. angustis inter sese deductæ spatiis, vacabant homine, non habebant sylvas, tantum juncis herbis horrescentes. Cætera earum nil nisi arenæ et rupes tenent, ut ego, ex Solino cum aliis colligi posse, habeo persuasum.

XX. Thule ultima omnium, quæ Britannicæ vocantur, Belgarum littori apposita statuitur a Mela. Græcis Romanisque celebrata carminibus, de quo Homerus Mantuanus:

“ ——— Et tibi serviat ultima Thule.”

In ea solstitio nullas esse noctes indicavimus, cancri signum sole transeunte, ut author est Plinius, nullosque contra per brumam dies; hæc quidem senis mensibus continuis fieri arbitrantur. Qui hic habitant, ut refert Solinus, principio veris inter pecudes pabulis vivunt, deinde lacte, in hyemem conferunt arborum fructus. Utuntur fœminis vulgo, certum matrimonium nullis. Thule autem larga et diutina pomona copiosa est, ut tradit idem author. Ultra Thulen unius diei navigatione accepimus pigrum esse et concretum mare, a nonnullis Cronium appellatur. A Thule in Caledoniam bidui navigatio est.

XXI. Thanatos insula alluitur freto oceani, a Britannicæ continente æstuario tenui, Wantsuam dicto separata; frumentariis campis felix, et gleba uberi; nec tantum sibi soli,

verum et aliis salubribus locis, ut author est Isidorus, cum ipsa nullo serpatur angue, asportata inde terra, quoquo gentium inuenta sit, angues necat. Hæc non longe abest a Rhutupi sita.

XXII. Vecta, a Vespasiano devicta olim, insula est, proximum Belgis habet ab oriente in occasum XXX. circiter millia passuum, ab austro in boream XII. in orientalibus suis partibus mari VI. millium, in occidentalibus III. a meridionali supra scripto littore distans.

XXIII. Præter supradictas insulas fuerunt etiam VII. Accomodæ, Ricnea, Silimnus, Andros, Sigdiles XL. Vindilios, Sarna, Cæsarea, et Cassiterides.

XXIV. Sena, Ossismicis adversa littoribus, Gallici Numinis oraculo insignis est, ut author est Mela; cujus antistites, perpetua virginitate sanctæ, numero IX. esse traduntur; Senas Galli vocant, putantque ingeniis singularibus præditas, maria ac ventos concitare carminibus, seque in quæ velint animalia vertere, sanare quæ apud alios insanabilia sunt. Scire ventura et prædicere, sed non nisi deditæ navigatoribus, et ob id tantum ut se consulerent eo profectis.

XXV. Reliquæ Albioni circumfusæ minoris peripheriæ et momenti insulæ, ex depictæ adjectæque mappæ inspectione melius, quam ex nudo quodam recensu, censerî ac dignosci possunt. Heic itaque subsisto meumque his rebus locatum studium Benevolo Lectori, ejusque favori et judicio studiose commendo.

Explicit feliciter, Deo juvante, Liber primus Commentarioli Geographici de situ Britanniæ, et stationum quas Romani ipsi in ea Insula ædificaverunt, per manum meam Riccardi, famuli Christi et monachi Westmonasteriensis.

Deo gratias.

RICARDI
MONACHI WESTMONASTERIENSIS
COMMENTARIOLI GEOGRAPHICI
DESCRIPTIONIS BRITTANIÆ
SUB DITIONE ROMANI IMPERII.

LIBER SECUNDUS.

PRÆFATIO.

IN supplementum datæ hucusque Britanniae antiquæ descriptionis deductum parili compendio subungere consultum duxi:—

I. Chronologiæ, a prima inde orbis origine ad vastatam a Gothis Romam deductæ, epitomen, et

II. Imperatorum Legatorumque Romanorum qui huic regioni cum imperio præfuerant brevem recensum.

Dicant forte nonnulli potuisse istiusmodi operam, utpote non absolute necessariam, vel cultui divino, vel maioris momenti rebus impendi. At sciant illi et subsecivas horas antiquitatibus patriis pristinique terrarum status investigationi posse vindicari, ut tamen nichil propterea sacro cultui decedat. Sin vero Momus istiusmodi captatam ex otio licito voluptatem nobis invidet, ad finem properans metæque jam adstitutus, heic pedem figo.

CAPUT I.

- 4 **I**N principio mundum, nobis hodiernum reliquisque creaturis habitatum, VI. dierum spatio ex nihilo condidit omnipotens Creator.
- 5 *Anno Mundi* MDCLVI. Crescentem continuo usu humani generis malitiam vindicaturus, Creator diluvium orbi immisit, quod totum obruens mundum, omnem delevit viventium ordinem, folis, quæ arcam intraverant, exceptis et servatis, quorum deinceps propago novis animalium colonis novum orbem replevit.
- 6 *A. M.* MMM. Circa hæc tempora cultam et habitatam primum Britanniam arbitrantur nonnulli, cum illam salutarent Græci Phœnicesque mercatores. Nec defunt, qui a rege quodam Brytone non diu postea conditum credunt Londinium.
- 7 *A. M.* MMMCCXXVIII. Prima urbis Romæ, quæ gentium exinde communis terror, fundamenta posuerunt fratres Romulus et Remus.
- 8 *A. M.* MMMDC. Egressi e Britannia per Galliam Senones Italiam invasere, Romam oppugnaturi.
- 9 *A. M.* MMMDCL. Has terras intrarunt Belgæ, Celtaeque desertam a Senonibus regionem occuparunt. Non diu postea cum exercitu in hoc regnum transiit rex Æduorum Divitiacus, magnamque ejus partem subegit. Circa hæc tempora in Hyberniam commigrarunt, ejecti a Belgis Brittones, ibique sedes posuerunt, ex illo tempore Scotti appellati.
- 10 *A. M.* MMMDCCCCXLIII. Gestum est Cassibelini cum civitatibus maritimis bellum.
- 11 *A. M.* MMMDCCCCXLVI. Cæsar Germanos et Gallos capit, et Brittones quoque, quibus ante eum ne nomen

quidem Romanorum cognitum fuerat, victor, obsidibus acceptis, stipendarios facit.

A. M. MMMDCCCXLVII. Denuo in has terras profectus, bellum gessit cum rege Cassiorum Cassibellino, invitatus, ut ipse quidem prætendit, a Trinobantibus. Sed, quod majore veri specie tradit Suetonius, potius avaritiam ipsius sollicitantibus prætiosis Britanniæ margaritis.

A. M. MMMMXLIV. Ipse in Britanniā profectus imperator Claudius, semestri spatio, absque ulla vi aut sanguinis effusione, magnam insulæ partem in suam redegit potestatem, quam exinde Cæsariensem jussit vocari.

A. M. MMMMXLV. Missus ab imperatore Claudio cum II. legione in has terras Vespasianus, adhuc in privata vita, Belgas Damnoniosque oppugnavit, tandemque, commissis præliis XXXII. urbibus XX. expugnatis, sub obsequium Romani imperii redegit, una cum insula Vecta.

A. M. MMMMXLVII. Thermes et Glebon occupaverunt Romani.

A. M. MMMML. Post novennale bellum regem Silurum Charaticum vicit dux Romanorum Ostorius, magna Britanniæ pars in formam provinciæ redacta, et Camalodunensis coloniæ posita fundamenta.

A. M. MMMMLII. Cogibundo urbes quædam apud Belgas a Romanis concessæ, ut inde sibi conderet Regnum. Circa hæc tempora, relicta Britania, Cangi et Brigantes in Hyberniam commigrarunt sedesque ibi posuerunt.

A. M. MMMMLXI. Nero imperator, in re militari nichil omnino ausus, Britanniā pene amisit. Nam duo sub illo nobilissima oppida illic capta atque everfa sunt. Nam insurrexit contra Romanos Bondvica, illatam sibi a Romanis injuriam vindicatura, colonias illas Romanorum, Londinium, Camalodunum, et municipium Verulamium igne delevit, occisis ultra octoginta millibus civium Romanorum. Superata illa tandem a Suetonio, qui acerrime illatum Romanis damnum vindicavit, occiso subditorum ejus æquali numero.

A. M. MMMMLXXIII. Brigantes vicit Cerealis.

- 20 *A. M.* MMMMLXXVI. Ordovices plectit Frontinus.
- 21 *A. M.* MMMMLXXX. Magnum cum rege Caledoniorum Galgaco prælium committit Agricola, eoque devicto, totam insulam cum classe lustrari jubet, maritimamque ipsius oram totus obiens, Orcades submittit imperio Romano.
- 22 *A. M.* MMMMCXX. Ipse in Britanniam transfit Hadrianus imperator, immensoque muro unam insulæ partem ab altera sejungit.
- 23 *A. M.* MMMMCXL. Missus ab Antonino Pio Urbicus victoriis inclarescit.
- 24 *A. M.* MMMMCL. Nonnullas quoque a Brittanis victorias reportat Aurelius Antoninus.
- 25 *A. M.* MMMMCLX. Luce Christianismi, regnante Lucio rege, collustratur Brittania; rege Cruci Christi se primum submittente.
- 26 *A. M.* MMMMCLXX. Provincia Vespasiana ejiciuntur Romani. Hoc circiter tempore, ex insulis in Britanniam cum Pictis suis advenisse creditur Reuda rex.
- 27 *A. M.* MMMMCCVII. Destructum, a Romanis conditum, murum restituit transiens in Britanniam Severus imperator, et non diu post Eboraci, manu Dei, moritur.
- 28 *A. M.* MMMMCCXI. Venalem a Mæatis pacem obtinuit Bassianus.
- 29 *A. M.* MMMMCCXX. Per hæc tempora intra mœnia se continent Romani milites, altaque pace tota perfruitur insula.
- 30 *A. M.* MMMMCCXC. Carausius, sumpta purpura, Britannias occupavit; post X annos per Asclepiodorum Brittania recepta.
- 31 *A. M.* MMMMCCCIII. Persecutio crudelis et crebra flagrabat, ut intra unum mensem XVII millia martyrum pro Christo passa inveniantur; quæ et oceani limbum transgressa Albanum, Aaron, et Julium Brittones, cum aliis pluribus viris et fœminis, felici cruore damnavit.
- 32 *A. M.* MMMMCCCVI. Constantius, XVI. imperii anno summæ mansuetudinis et civilitatis vir, victo Alecto, in Brittania diem obiit Eboraci.

A. M. MMMMCCCVII. Constantinus, qui Magnus 33
postea dicitur, Constantii ex Brittanica Helena filius, in
Brittaniis creatus imperator, cui se sponte tributariam
offert Hyberniam.

A. M. MMMMCCCXX. Ductu regis Fergusii in Brit- 34
taniam transeunt Scotti, ibique sedem figunt.

A. M. MMMMCCCLXXXV. Theodosius Maximum 35
tyrannum III. ab Aquileia lapide interfecit. Qui, quo-
niam Britanniam omni pene armata juventute copiisque
spoliaveret militaribus, quæ, tyrannidis ejus vestigia se-
cutæ in Gallias, nunquam ultra domum rediere, videntes,
transmarinæ gentes sævissimæ, Scottorum a circio, Picto-
rum ab aquilone, destitutam milite ac defensore insulam,
adveniunt, et vastatam direptamque eam multos per annos
opprimunt.

A. M. MMMMCCCXCVI. Brittones Scottorum Pic- 36
torumque infestationem non ferentes, Romam mittunt,
et, sui subjectione promissa, contra hostem auxilia flagi-
tant, quibus statim missa legio magnam barbarorum mul-
titudinem sternit, cæteros Britannia finibus pellit, ac, do-
mum reversura, præcepit fociis, ad arcendos hostes, mu-
rum trans insulam inter duo æstuaria statuere. Qui,
absque artifice magistro magis cespite quam lapide factus,
nil operantibus profuit: nam mox, ut discessere Romani,
adventus navibus prior hostis, quasi maturam segetem,
obvia quæque sibi cædit, calcatur, devorat.

A. M. MMMMCCCC. Iterum petiti auxilia Romani 37
advolant, et cæsum hostem trans maria fugant conjunctis
sibi Brittonibus, murum non terra, ut ante pulvereum,
sed saxo solidum, inter civitates, quæ ibidem ob metum
hostium fuerunt factæ, a mari usque ad mare collocant.
Sed et in littore meridiano maris, quia et inde hostis Sax-
onicus timebatur, turres per intervalla ad prospectum
maris statuunt. Id Stilichontis erat opus, ut ex his Clau-
diani versibus constet:

“ ——— Caledonio velata Brittania monstro,
Ferro Picta genas, cujus vestigia verrit
Cæculus, oceanique æstum mentitur, amictus:

Me quoque vicinis pereuntem gentibus, inquit,
Munivit Stilicho, totam cum Scottus Hybernā
Movit, et infesto spumavit remige Thetys.
Illius effectum curis, ne bella timerem
Scotica, ne Pictum tremere, ne littore toto
Prospicerem dubiis venturum Saxona ventis."

38. *A. M.* MMMMCCCCXI. Occupata a Gothis est
Roma, sedes quartæ et maxumæ monarchiarum, de qui-
bus Daniel fuerat vaticinatus, anno milesimo contesimo
sexagesimo quarto suæ conditionis. Ex quo autem tem-
pore Romani in Brittania regnare cessarunt, post annos
ferme CCCCLXV. ex quo C. Julius Cæsar eandem in-
sulam adiit.
39. *A. M.* MMMMCCCCXLVI. Recedente a Brittaniis
legione Romana, cognita Scotti et Picti reditus denega-
tione, redeunt ipsi, et totam ab aquilone insulam pro in-
digenis muro tenus capefunt, nec mora, cæsis, captis,
fugatisque custodibus muri et ipso interrupto, etiam intra
illum crudelis prædo grassatur. Mittitur epistola lachry-
mis ærumnisque referta ad Romanæ potestatis virum
Fl. Ætium, ter consulem, vicesimo tertio Theodosii prin-
cipis anno petens auxilium, nec impetrat.

CAPUT II.

I. **V**ERITATEM, quoad fieri licuit, sectatus fui, si quid
occurrat forte, illi non exacte congruum, illud michi ne im-
putetur vitiove vertatur rogo. Me enim ad regulas legesque
historiæ sollicitè componens, ea bona fide collegi aliorum
verba et relationes, quæ sincera maxime deprehendi et fide
dignissima. Ad cætera præter elenchum imperatorum lega-
torumque Romanorum, qui huic insulæ cum imperio præfue-
runt, amplius quidquam expectare nolit lector, quocumque
meum opus finiam.

II. Igitur, primus omnium Romanorum dictator Julius cum exercitu, principatu Cassibellino, Britanniam ingressus, quamquam prospera pugna terruerit incolas, ut Tacitus refert, ac littore potitus sit, potest videri ostendisse posteris, non tradidisse.

III. Mox bella civilia, et in rempublicam versa principum arma, ac longa oblivio Britanniae etiam in pace. Consilium id Augustus vocabat, Tiberius praeceptum. Agitasse Caligulam de intranda Britannia satis constat, ni velox ingenio, mobilisque poenitentia, et ingentes adversus Germaniam conatus frustra fuissent.

IV. Claudius vero Britanniae intulit bellum, quam nullus Romanorum post Julium Caesarem attigerat, transvectis legionibus auxiliisque, sine ullo proelio ac sanguine, intra paucissimos dies partem insulae in ditionem recepit. Deinde misit Vespasianum, adhuc in privata vita, qui tricies et bis cum hoste conflixit, duas validissimas gentes cum regibus eorum, XX. oppida et insulam Vectem, Britanniae proximam, imperio Romano adjecit. Reliquas devicit per Cnaeum Sentium et Aulum Plautium, illustres et nobiles viros, et triumphum celebrem egit.

V. Subinde Ostorius Scapula, vir bello egregius, qui in formam provinciae proximam partem Britanniae redegit. Ad-dita insuper veteranorum colonia Camalodunum. Quaedam civitates Cogiduno regi donatae; is ad Trajani usque principatum fidelissimus mansit, ut Tacitus scribit.

VI. Mox Avitus Didius Gallus parta a prioribus continuit, paucis admodum castellis in ulteriora permotis, per quae fama aucti officii quaereretur.

VII. Didium Verannius excepit, isque intra annum extinctus est.

VIII. Suetonius hinc Paulinus biennio prosperas res habuit, subactis nationibus, firmatisque praefidiis, quorum fiducia Monam insulam, ut vires rebellibus ministrantem, aggressus Terga occasione patefecit. Namque legati absentia remoto metu Brittones accendere, atque Bonduica, generis regii foemina, duce, sumpserunt universi bellum; ac sparsos per castella milites confectati, expugnatis praefidiis, ipsam coloniam in-

vasere, ut sedem servitutis, nec ullum in barbaris sævitiae genus omisit ira et victoria. Quod, nisi Paulinus, eo cognito provinciae motu prospere subvenisset, amissa Britannia foret, quam unius praelii fortuna veteri patientiae restituit; tenentibus arma plerisque, quos conscientia defectionis, et proprius ex legato timor, agitabat

IX. Hic cum egregius caetera, arrogantes in deditos et ut suae quoque injuriae ultor, durius consuleret; missus Petronius Turpilianus tanquam exorabilior et delictis hostium novus, eoque paenitentiae mitior: compositis prioribus, nichil ultra ausus, Trebellio Maximo provinciam tradidit.

X. Trebellius segnior et nullis castrorum experimentis, comitate quadam curandi, provinciam tenuit. Didicere jam barbari quoque Brittones ignoscere vitiis blandientibus; et interventus civilium armorum, praebuit justam segnitiae excusationem. Sed discordia laboratum, cum assuetus expeditionibus miles otio lasciviret. Trebellius fuga ac latebris vitata exercitus ira, indecorus atque humilis, praecario mox praefuit, ac velut pacti, exercitus licentiam, dux salutem. Haec feditio sine sanguine stetit.

XI. Nec Vectius Bolanus manentibus adhuc civilibus bellis, agitavit Britanniam disciplina. Eadem inertia erga hostes, similis petulantia castrorum: nisi quod innocens Bolanus et nullis delictis invisus charitatem paraverat loco autoritatis.

XII. Sed ubi, cum caetero orbe, Vespasianus et Britanniam recuperavit, magni duces, egregii exercitus, minuta hostium spes: et terrorem statim intulit Petilius Cerealis, Brigantum civitatem, quae numerosissima provinciae totius perhibetur, aggressus. Multa praelia et aliquando non incruenta: magnamque Brigantum partem aut victoria amplexus, aut bello.

XIII. Sed cum Cerealis quidem alterius successoris curam famamque obruisset, sustinuit quoque molem Julius Frontinus, vir magnus quantum licebat; validamque et pugnacem Silurum gentem armis subegit, super virtutem hostium locorum quoque difficultates eluctatus.

XIV. Successit huic Agricola, qui non solum acquisitam provinciae pacem constituit, sed etiam annos septem plus minus continuis Caledonios, cum bellicosissimo rege ipsorum

Galgaco, debellavit. Quo factō Romanorum ditioni gentes non antea cognitae adjunxit.

XV. Majorem vero Agricolæ gloriam invidens Domitianus, domum eum revocavit, legatumque suum Lucillum in Britannias misit, quod lanceas novæ formæ appellari Lucculeas passus esset.

XVI. Successor ejus Trebellius erat, sub quo duæ provinciae, Vespasiana scilicet et Maëta, fractæ sunt. Romani se ipsos autem luxuriæ dederunt.

XVII. Circa idem tempus insulam hancce visitans Hadrianus imperator murum, opus sane mirandum et maxime memorabile, erexit, Juliumque Severum legatum in Britanniis reliquit.

XVIII. Postea nichil unquam notatu dignum audivimus esse perpetratum, donec Antoninus Pius per legatos suos plurima bella gessit, nam et Brittones, per Lollium Urbicum proprætorem et Saturninum præfectum classis, vicit, alio muro, submotis barbaris, ducto. Provinciam postea Valentiae nomine notam revocavit.

XIX. Pio mortuo, varias de Brittonibus Germanisque victorias reportavit Aurelius Antoninus.

XX. Mortuo autem Antonino, cum ea quæ Romanis ademerant satis non haberent, magnam a legato Marcello passi sunt cladem.

XXI. Hic Pertinacem habuit successorem, qui fortem quoque se gessit ducem.

XXII. Hunc excepit Clodius Albinus, qui de sceptro et purpura cum Severo contendit.

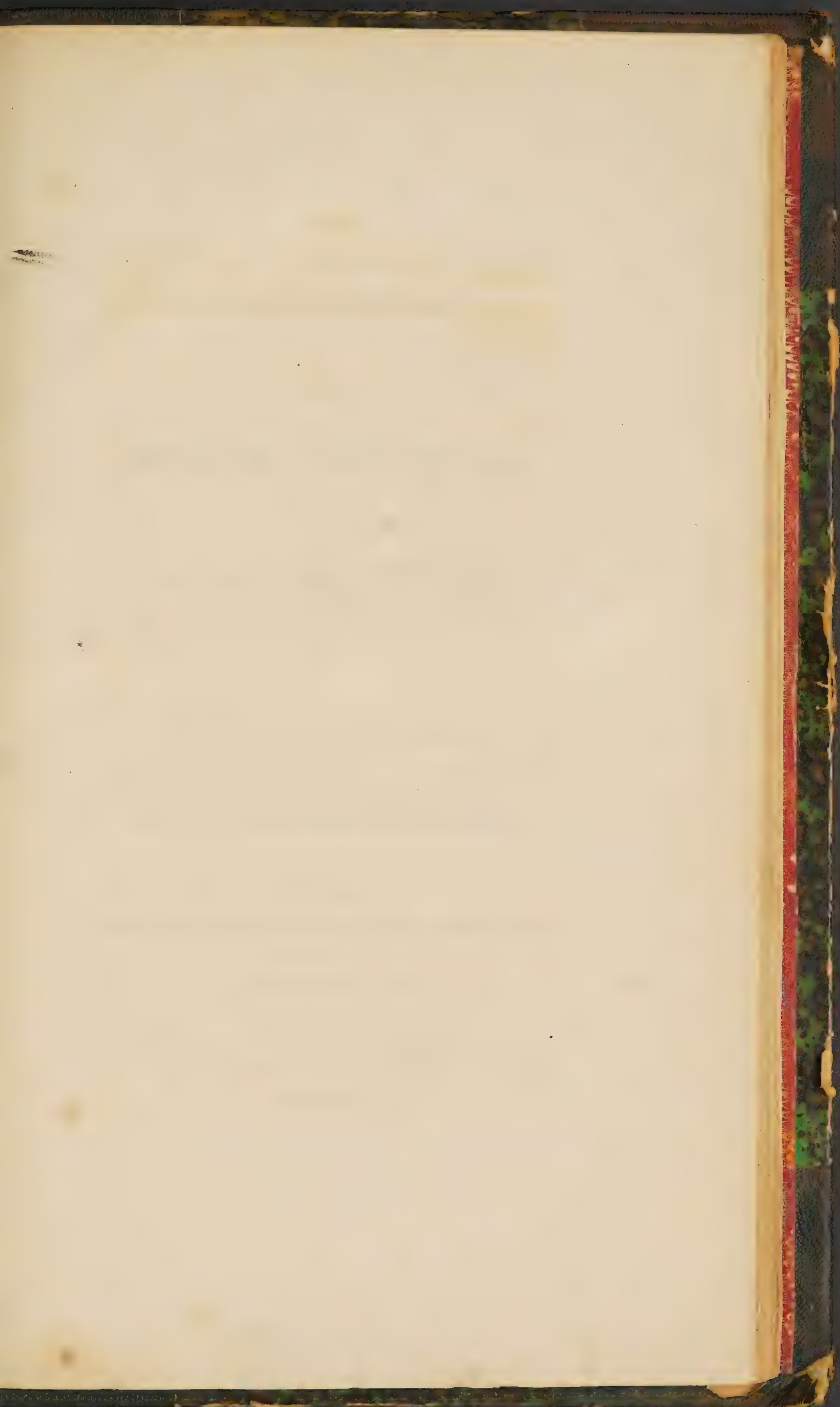
XXIII. Post hos primus erat Virius Lupus, qui legati nomine gaudebat. Non huic multa præclara gesta adscribuntur, quippe cujus gloriam interceptit invictissimus Severus, qui, fugatis celeriter hostibus, murum Hadrianum, nunc ruinofum, ad summam ejus perfectionem reparavit; et, si vixerat, proposuerat extirpare barbaros, quibus erat infestus, cum eorum nomine, ex hacce insula. Sed obiit, manu Dei, apud Brigantes in municipio Eboraco.

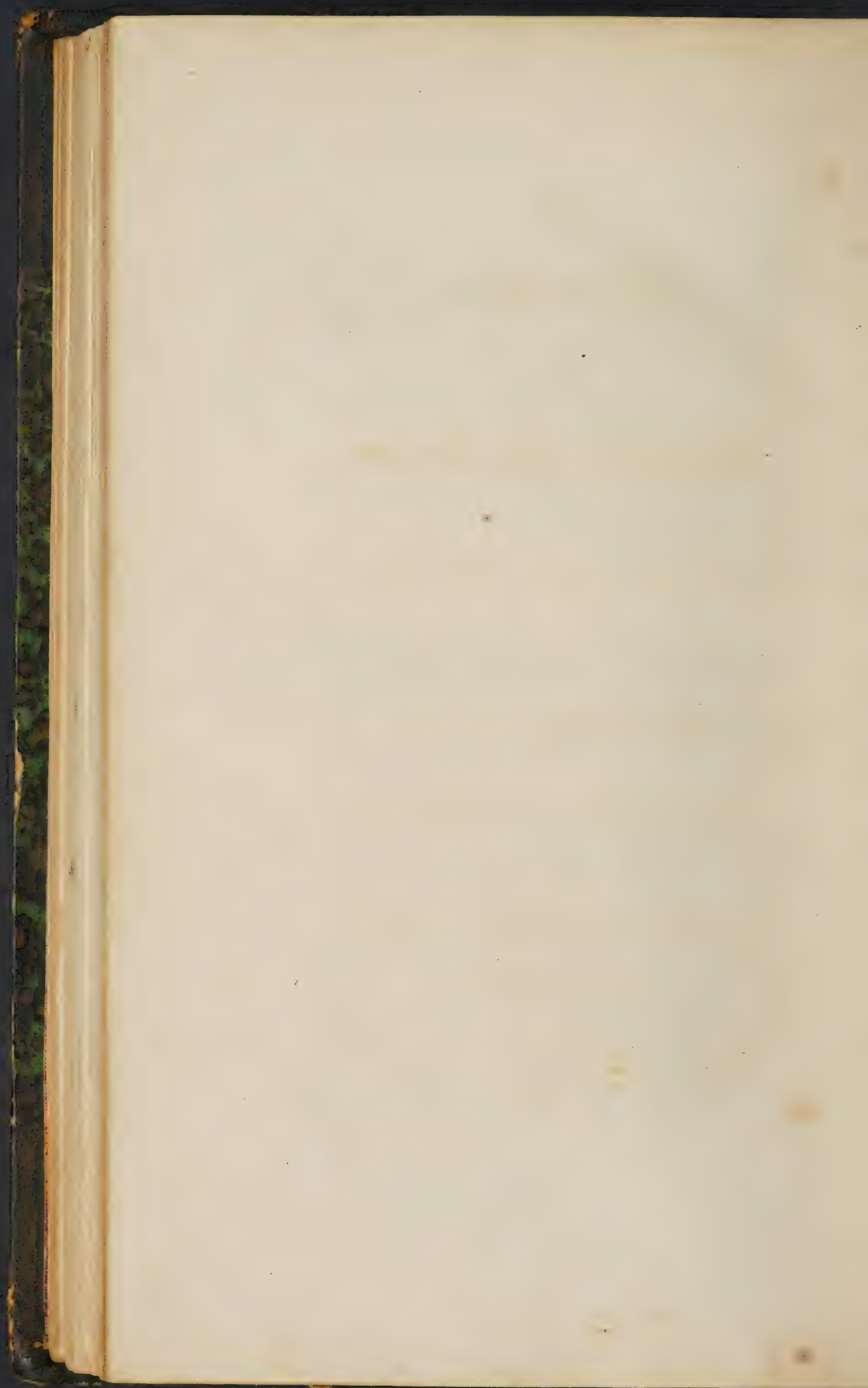
XXIV. Ejusque in locum subiit Alexander, qui orientis quasdam victorias reportavit, in Edissa (*Sicilia*) mortuus.

XXV. Successores habuit legatos Lucilianum, M. Furium,
N. Philippum. qui si
defensionem terminorum ab ipsis observatam exceperimus,
nil fere egerunt.

XXVI. Post.

Defunt reliqua.





THE
PRINCIPLES
OF
Atheism and Deism

PROVED TO BE UNFOUNDED,

FROM
THE NATURE OF MAN.

LONDON:

PRINTED (ORIGINALLY) FOR HAMILTON AND CO. BEECH-STREET.
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In 1814.



THE following TREATISE, republished at the Request of Friends who conceive it a Refutation of Atheism and Deism, contained this

PREFACE.

“ Reflections on the case cited from Cheselden’s Anatomy occasioned the writing this Tract. The Bishop of London’s Charge, on the subject of Atheism, contributed to forward the publication.

“ Dr. Delany, Mr. Ray, David Hartley, Bishop Horne, Dr. Priestley, and perhaps others, have contended for the Necessity of a Revelation at the Creation: But no author, which the writer of this can find, has proved ATHEISM and DEISM unfounded, from the Impossibility of Man’s Existence, without such a Revelation.

“ A Demonstration, on this ground, of the Existence of an UNORIGINATED, SELF-EXISTENT, and ETERNAL BEING is here attempted.”

Of this Treatise a few only were printed in 1796 to give away.—A celebrated writer adopted its contents in a Pamphlet, which he published about two years after.



NOTHING hath so much agitated the mind of man, as the Proofs of the Existence of a Divine Being, and the Doctrines of a Revelation. In this age, when it is the fashion to deny all connexion between man and his Maker; and when the existence of a Creator is boldly denied, or silently disbelieved, it may not be amiss to call the attention of my fellow-creatures to the discussion of these subjects.

Unused to theological disputes, connected with no party from interest or prejudice, and loving all men alike, of whatsoever denomination or opinion, I hope the following observations may claim their attention.

There appears to me no proof for Revelation so much wanted, as one which should shew *the necessity thereof from the Creation*: For, if there were no necessity *then*, a necessity *since* may not appear to many so clear, as if it could be proved from the first existence of man. The disputes of Atheism and Deism against Christianity seem to be founded on a presumption that no such proof can be given; and that the Scriptures are an imposture, begun and continued by artful men. Hence it may be deemed, by some, unfair to argue against Atheism or Deism from the Scriptures; and, therefore, I shall take some other ground, and argue from man as he is.

I shall attempt to shew, *that the first man, from his nature, was without the experience derived from his sensations, and had immediate Revelation given him*. And, in order to do this, I will introduce a case, from Cheselden's Anatomy, of a man *born blind*.

CASE.

“ An Account of Observations made by a Young Gentleman, who was born blind, or lost his sight so early that he had no remembrance of ever having seen, and was couched between thirteen and fourteen years of age.

“ Though we say of this gentleman, that he was blind, as we do of all people who have ripe cataracts; yet they are never so blind from that cause, but that they can discern day from night; and for the most part, in a strong light, distinguish black, white, and scarlet; but they cannot perceive the shape of any thing; for the light, by which these perceptions are made, being let in obliquely through the aqueous humour, or the anterior surface of the chrySTALLINE, by which the rays cannot be brought into a focus upon the retina, they can discern in no other manner than a sound eye can through a glass of broken jelly, where a great variety of surfaces so differently reflect the light, that the several distinct pencils of rays cannot be collected by the eye into their proper foci; wherefore the shape of an object in such a case cannot be at all discerned, though the colour may. And thus it was with this young Gentleman, who, though he knew these colours afunder, in a good light, yet, when he saw them after he was couched, the faint ideas he had of them before were not sufficient to know them by afterwards; and therefore he did not think them the same which he had before known by those names. Now scarlet he thought the most beautiful of all colours; and of others, the most gay were the most pleasing; whereas the first time he saw black, it gave him great uneasiness; yet, after a little time, he was reconciled to it; but some months after, seeing a negro woman, he was struck with great horror at the sight.

When he first saw, he was so far from making any judgment about distances, that he thought all objects whatever touched his eyes (as he expressed it) as what he felt did his skin; and thought no objects so agreeable as those which were smooth and regular; though he could form no judgment of their shape, or guess what it was in any object that

was pleasing to him. He knew not the shape of any thing, nor any one thing from another, however different in shape or magnitude; but, upon being told what things were, whose form he before knew from feeling, he would carefully observe, that he might know them again; but having too many objects to learn at once, he forgot many of them; and (as he said) at first he learned to know, and again forgot a thousand things in a day. One particular only, though it may appear trifling, I will relate: Having forgot which was the cat, and which the dog, he was ashamed to ask; but catching the cat, which he knew by feeling, he was observed to look at her stedfastly, and then setting her down, said to pufs, "I shall know you another time."—He was very much surprized, that those things which he liked best did not appear the most agreeable to his eyes, expecting that those persons would appear most beautiful that he loved most, and such things to be most agreeable to his sight that were so to his taste. We thought he soon knew what pictures represented, which were shewed to him; but we found afterwards we were mistaken; for, about two months after he was couched, he discovered at once they represented solid bodies, when to that time he considered them only as party-coloured planes, or surfaces diversified with variety of paint; but even then he was no less surprized, expecting the pictures would feel like the things they represented; and was amazed when he found those parts, which by their light and shadow now appeared round and uneven, felt only flat like the rest; and asked which was the lying sense, seeing or feeling.

"Being shewn his father's picture in a locket at his mother's watch, and told what it was, he acknowledged a likeness, but was vastly surprized; asking how it could be, that a large face could be expressed in so little room; saying, it should have seemed as impossible to him, as to have put a bushel of any thing into a pint.

"At first he could bear but very little light, and the things he saw he thought extremely large; but upon seeing things larger, those first seen he conceived less, never being able to imagine any lines beyond the lines he saw. The room he was

in, he said, he knew to be but part of the house; yet he could not conceive, that the whole house could look bigger. Before he was couched, he expected little advantage from seeing worth undergoing an operation for, except reading and writing; for he said, he could have no more pleasure in walking abroad than he had in the garden, which he could do safely and readily. And even blindness, he observed, had this advantage, that he could go any where in the dark, much better than those who could see; and after he had seen, he did not soon lose this quality, nor desire a light to go about the house in the night. He said, every new object was a new delight; and the pleasure was so great, that he wanted words to express it: But his gratitude to his operator he could not conceal, never seeing him for some time without tears in his eyes and other marks of affection: And if he did not happen to come at any time when he was expected, he would be so grieved, that he could not forbear crying at his disappointment. A year after first seeing, being arrived upon Epsom Downs, and observing a large prospect, he was exceedingly delighted with it, and called it a new kind of seeing. And now, being lately couched of his other eye, he says, that objects appeared at first large to this eye; but not so large as they did at first to the other: And looking upon the same object with both eyes, he thought it looked about twice as large as with the first couched eye only; but not double, that we can any ways discover.

"I have couched *several others* who were born blind, *whose observations were of the same kind*; but they being younger, none of them gave so full an account as this gentleman."

Secondly, I shall select a case of a man *born deaf*, from the Philosophical Transactions, from Mr. M. Martin.

CASE.

"Daniel Frazer, a native of Straharig, some six miles from Inverness, continued deaf and dumb from his birth till the 17th year of his age. The Countess of Crawford kept him in her family, for the space of 8 or 9 years. After 17 years, he was taken ill of a violent fever; but being let blood, the

fever abated, and had not its natural course. About 5 or 6 months after, he contracted a fever again, and had no blood drawn from him; and this went on with its natural course. Some weeks after his recovery, *he perceived a motion in his brain, which was very uneasy to him; and afterwards he began to bear, and, in process of time, to understand speech.* This naturally disposed him to imitate others and attempt to speak: The servants were much amazed to hear him: He was not understood distinctly for the space of some weeks: He is now understood tolerably well, &c.

Thirdly, I shall bring a case of another man *born deaf*, from the Memoirs of the Academy of Sciences of Paris, reported in 1703.

CASE.

“ Mr. Filibien, of the Academy of Inscriptions, informed the Academy of Sciences, of a singular event which happened at Chartres. A young man, 23 or 24 years old, son of a mechanic, deaf and dumb from his birth, began at once to speak, to the great astonishment of the whole city. He said, that 3 or 4 months before, he had heard the ringing of bells, and had been extremely surprized at this new and unknown sensation; that afterwards there had issued from his left ear a kind of water; and that he then heard perfectly with both ears: That he had been 3 or 4 months listening, without saying any thing; but accustoming himself to repeat inwardly the words which he heard, and in perfecting himself in the pronunciation, and in the ideas attached to words: That at last he found himself in a state to break silence; and that he spoke as yet but imperfectly. On this, several able Divines questioned him of his past state; and their principal questions were concerning God, the soul, and moral good and evil. It did not appear that he had carried his thoughts so far. Though born of catholic parents, and going regularly to mass; though instructed in making the sign of the cross, and throwing himself on his knees; as in the attitude of a man praying; he had never attached to these actions any intention; nor had he comprehended what others meant by them.

He knew not very distinctly what death was, and never thought of it. He had led a life purely animal, ever occupied with sensible and present objects, and with the few ideas he received from sight. He did not even draw from the comparison of these ideas all the consequences which he might have drawn from them; not that he was naturally deficient in understanding; but the understanding of man, deprived of communication with others, is so little exercised and cultivated, that he thinks no more than he is indispensibly compelled to do by existing objects. The greatest fund of the ideas of men is in their reciprocal communication."

It will be necessary to observe, that the two last cases are not so distinctly traced and reported from the beginning, as Mr. Cheselden's; and, therefore, some further opinion on hearing may be necessary to elucidate this subject.

"Previous to experience, we could not refer sound to any external cause; far less could we discern, whether it proceeded from any object above us, or below us, on our right hand, or on our left. It appears to us self-evident, that if a man born deaf were suddenly made to hear, he would consider his first sensation of sound as originating wholly within himself." And, as loud sounds, to those who have lost their hearing and again recovered it, cause very uneasy sensations to the brain; so sound in general, to such as never heard, must, on their first receiving it, cause like uneasy sensations; and the uneasiness will be in proportion to the loudness of the sounds. The length of time which man may conceive sound to originate within himself we cannot determine; for we have no such time given, nor any observations on man's state for this time, in either case. Experience, however, would teach man, that the ear is the organ, and the sonorous body its cause; and he would in time learn to begin to hear."

Hence we are indebted to experience for our perception in hearing; and where sound is such as we have not before heard, further experience will sometimes be necessary to attain distinct perception.—Dr. Sparman relates, "That when he first heard the roaring of a lion, he did not know on what side to apprehend danger, as the sound seemed to proceed

from the ground, and to enclose a circle, of which he and his companions were the centre."

The sense of feeling too might be traced, and conclusions drawn therefrom, to shew the original ignorance of man from nature; and, that intelligence is now gotten only from experience. But if each of these senses shew the original ignorance of man; if every idea which arises in the mind may be traced to the impression of sensible objects; if a stock of ideas variously associated are necessary to be acquired; and if long experience and much time are necessary to produce memory, judgment, &c. as is proved by these cases—then the first man, at the creation, must have been in a state similar to that of a child, knowing neither how to satisfy his hunger or allay his thirst; discovering not the innumerable dangers which surrounded him for want of judgment, abilities to move, &c. and having *no possibility of existence* beyond a very short time, without the immediate protection and care of a *First Cause*; or without a Revelation of all things necessary for the present and to come from such Cause.

We have now shewn what man must have been originally from nature; so as to leave no reasonable doubt of his state: But as many men have denied a *First Cause*; some affirming, that man has existed from eternity, a *derived* and *dependent* being; others asserting, that man is an *unoriginated being*; and each maintaining matter to be intelligent, eternal, and of necessary existence; we may shew very briefly and easily, from the cases before given, that these doctrines are all unfounded.

All, then, who affirm, that man hath existed from eternity, independent of a *First Cause*, either as a *derived* or an *unoriginated* being, may be thus shortly answered from these cases:—That his *impossibility of existence* originally and from nature only will extend to time indefinite or eternity: For nature having been always, or from eternity, the same; the *impossibility* must ever, or from eternity, have existed. It appears therefore evident, that man was a *caused* or *contingent*, and not an independent or unoriginated being.

But it hath been urged, against the principles on which the foregoing reasoning is founded, "That the eyes of such adults as have attained their sight by couching, may have been diseased or weakened from long disuse;" and that, from instinct, man might have originally existed from the energies of nature only, without the necessity of immediate intelligence from any Superior Cause.

To vindicate our principles—to prove, that both infants and adults proclaim nature to be uniform—and that from nature alone, without intelligence, man could not possibly have had continued existence, the following particulars are annexed.

Of the ORGAN of SIGHT in INFANTS.

From the ingenious and satisfactory experiments on the eyes, performed by Mr. Petit, and recorded in the Memoirs of the Academy of Sciences for 1727, it is found, "That infants are unable to perceive objects for some time after their birth; that the inability arises from the wrinkles, from the too great thickness, and from the flatness, of the cornea; which proceed from compression in the womb, and the too small quantity of the aqueous humour." These wrinkles occasion an irregular refraction of light; "and the cornea has not sufficient convexity to bring the pencil of the rays of light to a focus soon enough." These defects are partly removed by the increase of the aqueous humour, which fills the eyes of infants, sometimes in one month, but generally not in less than five or six weeks, from their birth.

Of the ORGAN of HEARING.

The *membrana tympani* in infants is "covered EXTERNALLY by a thick mucilaginous web." "All the periosteum of the internal ear, especially that of the ossicula and tympanum, is, in infants, no more than a mucilage; and in them likewise the *membrana tympani* is thick, opake, and covered with a WHITE SLIMY MATTER." This matter "dries some time after birth, and is separated into small parts, which come out with the wax in the ear." But before this white mucilagi-

nous substance is dried and discharged, hearing cannot commence: And before the membrana tympani, or drum, is properly braced, which time and care only can effect, perfect hearing cannot take place.

Of the ORGAN of SMELLING.

Similar observations apply to the organ of smelling. This organ being, as well as the eyes, compressed in the womb, its pituitary membrane must be thick and wrinkled; and the nerves of this membrane will consequently not have the necessary tension for conveying sensations to the mind. Could we for a moment suppose, that children are born with the sense of smelling, it must notwithstanding be allowed, that from this sense would arise pleasing or unpleasing sensations; and that these would appear in the face, the index to the mind: But the child smiles not, nor sheds tears for some time, indicates no perception, and exerts no animal motion, through the impulse of any perception, during this time. We may therefore conclude, as nature has given nothing in vain, that children have not the sense of smelling prior to experience; and that some original incapacity obtains in the organ of this sense, as well as in the organs of seeing and hearing.

Of the SENSE of FEELING.

To the sense of touch the same reasoning will apply; but this sense has been proved, by Dr. Reid, in his Inquiry on the Mind, to be attainable only from experience.

Of the TASTE.

Dr. Adam Smith, in his Posthumous Works lately published, says, "Before we can feel the sensation, the solid and resisting substance which excites it must be pressed against the organs of taste, and must consequently be perceived by them. Antecedently to observation and experience, therefore, the sense of tasting can never be said instinctively to suggest any conception of that substance.

It hath been observed of an infant, that he requires every kind of succour and assistance: He cannot move, support his

body, stretch out his arms, or lay hold of any thing with his hands. If abandoned, he would remain on his back or his breast, without being able to turn; and if left without nourishment, his spirits and strength would gradually be exhausted; and the duration of his existence could only be a few days.

The organs of sense are *instruments*, which for a time are imperfect; and, consequently, which the infant cannot employ; but, from nourishment, attention, and care, these are braced or extended; acquire elasticity, firmness, and polish; and the child, as his abilities increase, gradually learns, or is taught their use. The sensations too, for a time, are illusory, uncertain, and want rectifying every moment: But, to rectify these, it is necessary to teach children: The infant discovers not the breast, but must be placed to it: his sight, hearing, feeling, smelling, and tasting, for *many years*, preserve him not: He has, therefore, neither of these bestowed upon him for *PRESENT*, but for *learning* what is necessary to *FUTURE preservation*. We find adults also, deprived of any sense; with no more instinct: Every thing must be taught, or learnt by them; and their senses, *prior to experience*, are not accommodated to their *PRESENT wants*, but for *learning* what may be requisite to their *FUTURE necessities*.

With our utmost experience, we often form *notions* of things unknown, very unlike the things themselves: But, prior to experience, *adults* have no *notion* of sensation. A lad, on first receiving light after couching, exclaimed, that some one had struck him on the face. Being excluded from light, he had no notion of it. He had no *ideas*, but from hearing, feeling, smelling, and tasting: He could therefore describe the first admission of light only by his sense of feeling; and, as he had never distinguished between his eyes and his face, every part was face to him. Hence then, although a body of light had suddenly affected the eye only, in the language of a blind man, he conceived that his face had received the impression.

Analogous to this was the case of Frazer before related. When he first began to hear, he had no *notion* of sound: His ideas were only from the senses before mentioned; and he

could not describe the first impressions of sound by any sense but that of feeling. But as loud sounds cause very uneasy sensations to subjects who have just recovered from deafness; so any sound must have agitated Frazer so as to produce the like uneasy sensations. The *obstruction* to his hearing seems indeed to have been *removed*, in his brain, by the *uneasy motion*: But, whether the removal of the obstruction caused this motion, or not, it is plain, that *mental perception* does not commence directly with the removal of impediments, and is not instinctive. The *uneasy motion*, therefore, may partly, if not wholly, be put to this unusual, and *not at first distinguished*, sensation of hearing.

These cases are, of themselves, sufficient proofs against any sufficient instinct appertaining to man; and the like reasoning will produce, when referred to other senses, decisive arguments against such principle attaching itself to human beings.

Man counted not his age before he received his being; and, of whatever size the first pair may have been created, or produced, we must consider them, from *nature*, only infants in experience. But the *impossibility* of man's existence, without sufficient experience, was ALWAYS IN NATURE, *prior* to his attainment of knowledge, whether we reason from time limited, or from eternity. The original *possibility* of his existence must, therefore, have been *future*, in *time*, and from *some Cause*—(for here cause and effect are perfectly clear)—and man must consequently have been a *caused*, or *contingent* being.

Should it be contended, that the nature of man might originally have been otherwise than at present; or, that the present race of men might have proceeded from a former, different in species, and of instinctive intellect—we answer, that no cause can be assigned for such a change of nature; no proof can be given, from record or tradition, of the existence of such a former race. We know, that man produces man as he is; that animals, or monsters, differing from their parents, beget not other monsters; and that one race cannot beget another, differing in species. We therefore infer, that men never had, *from nature only*, their senses instinctive:

And, consequently, as man has originally these bestowed upon him not for PRESENT, but for *learning* what may be necessary for FUTURE *preservation*—as *many* years are required for attaining the necessary use of his senses—and as death, without a *First Cause*, must have overtaken the head of our race, much within the time necessary for his gaining sufficient experience—I conclude, from the above reasons, and by these consequences, that, whether we count from time limited, indefinite, or from eternity, man is himself a *proof* that such *First Cause* must necessarily exist; or that man himself could not possibly have now existed.

Should the Atheist still contend, that some *other* body or matter is vastly superior to man; that it must have designed him, comprehended his wants, and by these cases, and to supply these wants, must originally have given him voluntary and involuntary motion, as well as necessary intelligence of things present, and of things to come!—We answer, that if matter or body has this design, comprehension, power, and intelligence, the mind of man cannot stop until it gives it these attributes infinite. Matter also, in this case, must be considered independent, immutable, eternal, and a free agent.* And, therefore, the God of such Atheism, and that

* *The mind of man cannot stop, &c.*—For, as we perceive that something now exists; from thence we assert, that something, or some one Being, has always existed, independent of any cause, or of all will and power: For, had there been a time in which there was no Being—(and it being allowed, that nothing cannot give existence to something—also, that no Being can be the cause of itself, or be cause and effect)—then no Being could possibly exist at this or any other time. But we have found caused or contingent existence possible by the cases before given: Yet this would be impossible, were it an effect without a cause. A cause, therefore, must be found, not of contingent, but of independent or necessary existence. And hence there must be one Being at least, whose non existence is impossible—absolute, uncaused, and therefore independent of any cause, and of all will and power, unoriginated, self-existent, eternal.

To the above we may add, that all the attributes or perfections of a self-existent Being are found infinite and unlimited, as they have the same eternity of existence with, and no limitation but in, their subject, which, as he exists independently of all will or power, can be limited by no will or power whatsoever.

To prove there is but one necessary or unoriginated Being, by the common argument, we say: Let two distinct Beings of necessary existence be supposed (as A and B); these must differ, to be distinct Beings, either in existence or in their attributes: But Beings of ne-

of Theism; are unlike only in one respect, namely, that the first attaches what is esteemed blind matter to his God; and the second strips him of this property.

But man, or organized matter, hath been found not to have *necessary*, but *caused* existence; and, consequently, only *caused* attributes: And we might from thence have inferred, that *other* body had also *caused* existence, and therefore only *caused* attributes.

We have demonstrated below,* that matter or body is inactive, according to our general opinion of inactivity. Now, this

necessary existence cannot differ in manner of existence; necessary existence being such as must be, and cannot but be; and therefore but one. Nor can two Beings of necessary existence differ in perfections and attributes: For, as both have necessary existence, they must both have all the perfections necessary to such existence; and neither can have what the other has not. Therefore, A and B not differing from each other in existence nor attributes, do not differ at all; and are, or may be considered to us, as one and the same Being. See also Bishop Law, in King's Origin of Evil, remark g, and his Enquiry, &c. against Jackson. In Doddridge's Lectures, you will find what hath been written on this subject, by many authors, with reference to many others.

This one necessarily-existent Being is a free Agent: For contingent existence is possible, by the deduction from these cases; and a Cause of contingent existence, or Necessary Existence, has been proved above. But *this Cause* cannot act *necessarily*; for then *contingent* existence *must be*, and consequently would be *necessary*, which is contrary to the deduction above mentioned. Hence then, *this Cause* acts not *necessarily*; and, as it acts *not necessarily*, it must act *freely*, and must be a *free agent*.

* Let a body at rest A be impinged on by another body B: Then A will resist B acting upon it; and, by this, some velocity will be taken from B and communicated to A; and B's loss is as the resistance in A. If inactivity had not been in A, B would have continued to move with the same celerity as it impinged on A; and would have carried A with it, whatever might have been its magnitude: But the body A, now in motion, by its inactivity still diminishes the velocity of B impinging upon it and moving it more swiftly by its still greater velocity. And hence, whether at rest or in motion, the body A is found in a state of inactivity.—The same may be proved of B in motion.—Further, the greater the resisting body A is than B, the more it resists B; and the less A is, the swifter it will move: And hence, the force of inactivity is as the quantity of matter in any body: Nor is this inactivity altered by the attraction of gravitation: For, let a body, removed with a certain force from A to B in a given time, be impelled, by the force of gravity acting perpendicular thereto in a line A D, to alter its direction. Compleat a parallelogram with the lines A B and A D: Then from the general laws of motion, it will be found, that this body, impelled by two forces, acting in the directions of the two sides of this parallelogram, will describe its diagonal, in the same time as, by the action of the first force, it would have described the side A B: And so

B

inaction, which belongs to bodies (and on account of which they are *directed* by general laws of motion) must depend on some *Director* or *Cause*: For, body at rest, having no voluntary motion, must be moved by some force, to produce a change; and body in motion cannot rest, unless stopped by some sufficient power; consequently, matter or body is a *patient*, and not an *agent*, and, being thus fettered with these laws, cannot possibly be a *free agent*. And, therefore, some *Mind*, some *Producer* of motion, INDEPENDENT of matter or body, immutable, and of sufficient power and intelligence, must be admitted: And then matter or body also, as well as man, (by the note, page 16), must have been originally of *caused* or *contingent*, and not of *necessary*, existence: And so we shall reduce Atheism to Theism.

MIRABEAU'S ELEMENTS OF NATURE.

"We find the elements of nature (says the *Author of the System of Nature*), never perfectly pure, being continually in action on one another, always acting and reacting, always combining and separating, attracting and repelling—are sufficient to explain the formation of all the beings that we see. They are alternately causes and effects; and thus form a vast circle of generations and destructions, combinations and decompositions, which never could have any beginning, and never can have an end."

We may grant for a moment, that these elements of nature have precisely the powers here asserted. The *How* or *Whence* we will not enquire into; nor will we ask, from the many throws made, how Chance originally came to hit so exactly, and not to continue her tricks. We will for the present allow, that, from the lowest insect to the human being, NATURE, by its energies, *blindly and mechanically* organized, or accurately and wonderfully *produced*, the males of every species—that it hath also, though *without knowledge and de-*

the same space, in the same time, and with the same force, is described in the direction A B, whether gravity act or not; and, therefore, the inactivity of body has no dependence on gravity.

*fig*n, and only by such energies, constructed and organized or minutely and astonishingly *vegetated* (we find no better word) the various similar and corresponding parts of the females—that IT hath likewise, *without design*, produced myriads of worlds, and given them laws; commanded systems to move, and stretched harmony and order through the universe. But, if we enquire into the amount of what is here granted, we shall find, that NATURE, without INTELLIGENCE and DESIGN, is only a *man of straw*, instead of a SUFFICIENT CAUSE: For, allowing NATURE alone to act, IT would act, without these, blindly and *necessarily* with confusion, which is contrary to observation and fact: Or, IT would act with these, as we perceive by its operations, and as we find from the records of time, from *general* and *necessary* laws; and then man must have been *necessarily*, from time indefinite, the same being; and, consequently, could not have been produced by beings of a different species. But man having been always found the same; and the IMPOSSIBILITY of continued existence, without *intelligence* from a SUFFICIENT CAUSE, having been proved from his nature; this Author's *energies* are *insufficient* to explain the *formation* of all the beings that we see.

THE LATE KING OF PRUSSIA'S CONFESSION OF
FAITH—D'ALEMBERT ON CREATION. &c.

The late King of Prussia, addressing himself to Mr. D'Alembert, says, "You begin by proposing an alarming subject; no less than God himself, incomprehensible to a limited being as I am, and of whom I can form no idea, except by comparing him to an organized body, that enjoys the power of thought. I contemplate the whole organization of the universe, and say to myself, "If thou who art but a worm, being animated, canst think, why should not those immense bodies, which are in perpetual motion, be productive of thought much superior to thine?"

"This appears to me very probable; but I have not the vanity to presume, like the ancient Stoics, that our soul is an

emanation from that Great Being, and which, after death, it shall rejoin: For God is not divisible; and men are guilty of folly, which God is not. In fine, the Eternal and Divine Nature cannot, nor ought, to communicate with perishable beings and creatures, whose existence has not the duration of a moment, when compared with eternity! *Such is my Confession of Faith*; and what I have been able to combine, least absurd, on a subject which has never been understood since the world was a world."

To all which we may say, we have proved that man is not an unoriginated being, and found the impossibility of his first existence, from time or eternity, without immediate intelligence of things present and to come from *some Cause*: Hence then, had *equivocal* generation ever taken place, either in time or from eternity, and man in consequence been produced, he would, from his nature, have been an *accident*; and, without such intelligence being communicated, must have perished nearly as soon as generated or produced.

The fundamental doctrine of Spinoza, (of whom Mr. D'Alembert seems to think, improperly perhaps, the King a disciple) viz. "*That the matter of all the things in the universe is but one continued Being, every where of the same nature, however differently modified, and endued with unchangeable, essential, and inseparable attributes—attributes of which he mentions extension and cogitation only, and calls them the principal,*" is totally void of foundation: For (not to bring against this doctrine, that there is a vacuum in the universe) we have found a part of matter, and that too an *organized part*, MAN, not originally "productive of thought."

But let us for a moment allow, that a tendency in bodies to motion, one or more ways, should be essential to matter; and that it may have some end: Let us also allow, that it was eternally guided by sufficient intelligence, inherent therein. Then, if matter modelled and preserved man, it would have been necessary to his original existence (as a part of such matter; and without experience) that this intelligence should have shewn itself, directly and sufficiently, in these cases. Man would have been shewn from these, as an organized part, to be in a capacity of providing for himself

as soon as produced: The possibility of continued existence would have been clearly pointed out, and proved to have ever existed. But these cases shew the very contrary; and discover that man, wanting experience, could not originally exist without the immediate interposition of some active, intelligent, and powerful Cause: And the proof is consequently against Atheism.

Moreover, as, by these cases, it has been demonstrated, that knowledge must have originally been revealed to man by *some Cause*, the proof of this Cause communicating with perishable beings needs not further to be insisted on: And hence we have *demonstration* against *Deism*, as well as against *Atheism*.

I look towards the immense bodies of the universe with silent admiration! But the foregoing conclusions bid me consider them as vast theatres only, wherein are exhibited the divine power and wisdom! They are, no doubt, of nobler form, of more admirable construction, than man could devise. I may allow them a mind, which may be productive of thought greatly superior to mine! But we have proved matter or body to be of *caused* existence; and we know, that *intelligence is not always according to bulk*: For then the horse would have more knowledge than the rider—the tree than the man who fells it; and we might carry this comparison further, and shew greater inconsistency in this creed.

But it would be wasting time, when the *foundations* of Atheism and Deism are destroyed, and the truth of Revelation established from the nature of man, to answer *all* the questions and deductions of the former. But let us attend for a moment. The King of Prussia (in letter 65th of vol. 11th) says, “*The system of the world created out of nothing is contradictory, consequently absurd.*” To this Mr. D’Alembert answers, (in letter 68th) “*I first agree with your Majesty, that there is a common principle, which appears as evident to me as it does to you. Creation is absurd and impossible. Matter, therefore, is not to be created—consequently, has not been created—consequently, is eternal.*” This result, however necessary, will not accord with the true partizans of the existence of a God, who insist on Almighty, Immaterial, and Active Intelligence. But this is of small importance. We seek truth,

and not their pleasure." In p. 184 of the same volume, Mr. D'Alembert enquires, if "It (*Intelligence*) has created?" or, asks he, "Does it only model?"

To the first we may answer, that we have found matter or body of *contingent* existence. It is, therefore, an EFFECT, which *must* have received its being from or through a CAUSE of *Necessary* Existence; and consequently *must have been* CREATED or CAUSED, by or through such *Necessary* Existence.*

Hence then, as we must believe either in a *creation*, or in the eternal existence of matter, it is infinitely more reasonable to believe the former than the latter: For creation by *some Cause* is only a *difficulty*, which our limited capacities cannot comprehend; but the eternal existence of matter, *without an Active Cause*, is an *absurdity*, which is pointed to by, and even *demonstrated* from, the *nature of man*.

From what has been said, it will necessarily follow, that (notwithstanding any supposed *natural and moral evil*, or *evil of defect*, which appears to obtain in the world) the *necessity* of admitting a *First* or *Active Cause* will exclude every argument to be taken against the existence of *such Cause*, from a supposition that the possibility of *this Cause* and such *supposed* evil cannot exist at the same time.

We shall speak to Mr. D'Alembert's second question in what follows: But having given Mirabeau's Elements of Nature and the Creed of the King of Prussia, and *fully*, though briefly, answered them in the *fundamental* points, I beg leave shortly to state

THE TRUE PRINCIPLES OF THEISM.

It will be admitted, that man can construct instruments from the parts of matter or body, can give them motion, figure, size, and other properties applicable to a variety of uses. But, although he can construct such instruments, and comprehend their uses, he cannot give them intelligence, nor voluntary motion; neither can an instrument give itself these, nor any of the attributes which are before mentioned.

It must also be admitted, from what has been proved, that the several parts of matter or body *with which we are ac-*

* See note, page 16 and 17.

*guainted** have only CAUSED intelligence, motion, figure, and size; we may, therefore, call those parts of matter materials or instruments, to which some Cause has communicated those attributes in every original circumstance.

But, there was primarily no necessary, but only a caused, connexion between any instrument, motion, figure, size, matter, or mere existence—and—INTELLIGENCE, COMPREHENSION, OR DESIGN: Yet, as man wanted experience or knowledge to continue his existence; and, as matter or body required motion, figure, and size; it is plain, that some Cause had, not only the comprehension and power to model, but the power also to give MAN intelligence and voluntary and involuntary motion, sufficient to lead to this experience, as well as involuntary motion, figure, and size to other matter, for performing its functions.

But this Cause, who gave intelligence, and who (from his perfect comprehension of design) must have known the present wants of his creatures, must also have known their future wants; and, therefore, might give them intelligence of things to come, as well as of things present: For, if some Cause had not known the future as well as the present, then there could have been no comprehension of design in any cause; and CHANCE—that great being of Atheism—NOTHING—must be supposed to have produced intelligence, harmony, and order. But, throughout nature, we perceive no effect without some Cause—no ACCIDENTAL THINGS produced—no EQUIVOCAL GENERATION taking place. And, were we to contend for such accidents, it would be necessary to our argument, not only to shew the possibility, but the probability, of our opinion; neither of which can, I apprehend, be shewn. These doctrines of Atheism, therefore, are without GROUNDS, and consequently too absurd to reason upon.

Moreover, in the scale of nature, as man, with the intelligence given him, is infinitely superior to any instrument he

* It is sufficient, that our proof rests on what we are acquainted with. When mankind have MORE data, it will then be proper to consider what more may be drawn therefrom. In the mean time, we reason from what we know of the nature of man. Should any one bring conjecture, or hypothesis, against the facts herein stated, or against the reasoning drawn from such nature, we shall not attempt to answer.

can construct; so the *Original Cause* must be infinitely superior to man: For, as *this Cause* had not only the power of *modelling* matter, but the power also of communicating to it VOLUNTARY MOTION, as well as INTELLIGENCE OF THINGS PRESENT AND TO COME, to have communicated these, he must have had power and intelligence infinitely superior to any notion which can be conceived by man: And, although he call in the idea of the whole universe to his aid, he will not be enabled to stop, without admitting *this Cause* to be a *Being of Infinite Intelligence and Power*, nor without adding thereto all the other attributes which are demonstrated in the note, pages 16, 17.

But *this Being*, who can communicate *voluntary motion* and *intelligence of things present and to come*, who can bring what is termed *passive* matter into *active* existence, and who is a *Maximum*, not only of *intelligence*, but also of *power*, must have *created* or *caused* such matter: For, as matter has been proved to be of *contingent* existence, and to be an *effect* which could *not* have been produced without a *cause*, a *Cause* must be found, not of *contingent*, but of *necessary* existence; consequently, matter was CREATED OR CAUSED by *Necessary Existence*—and, therefore, by *that Being* whose non-existence is impossible—by *that Being*, whom we consider our *Creator and Preserver*—THE ALMIGHTY GOD AND MAKER OF THE UNIVERSE.

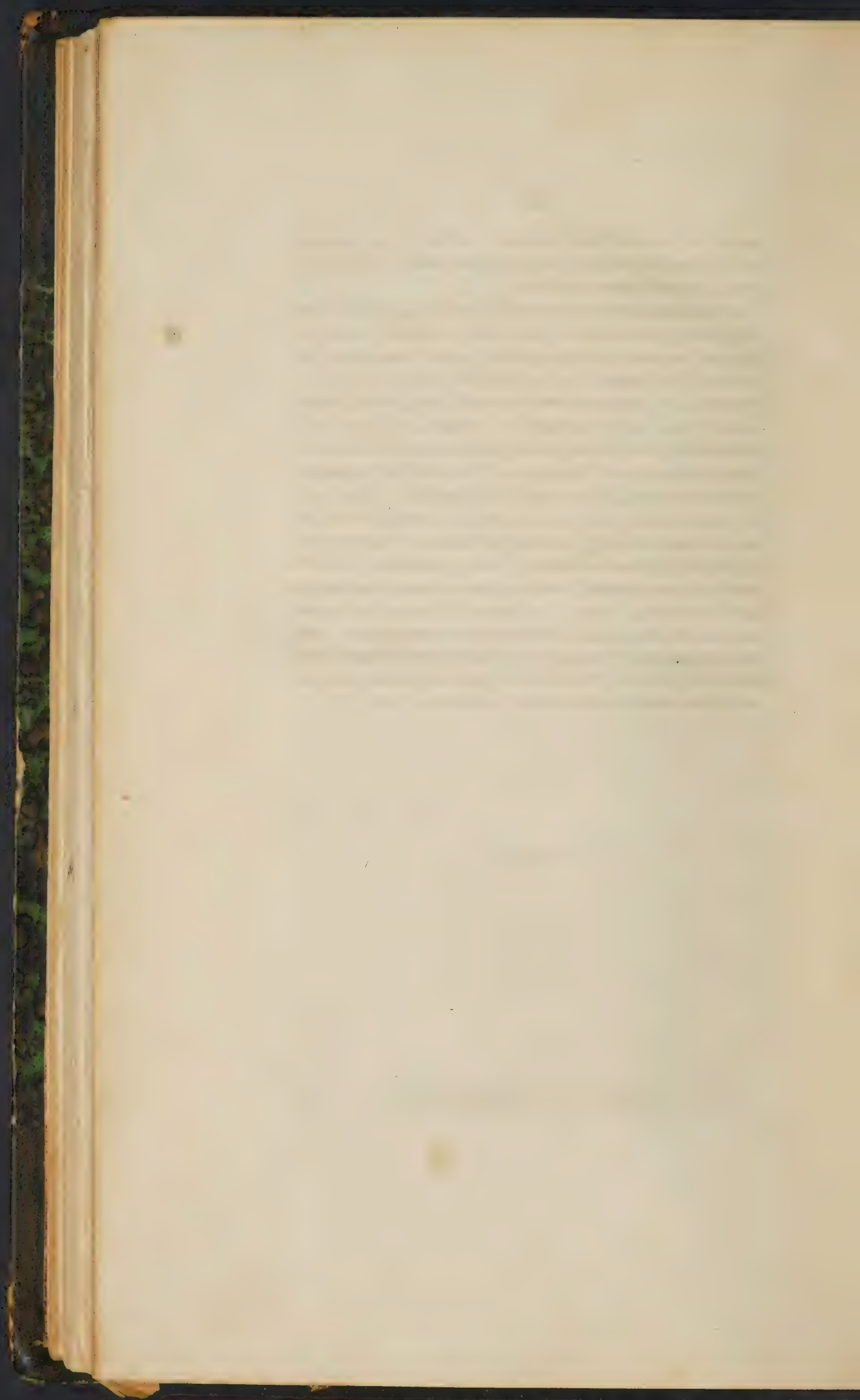
IT has now been shewn, that man must have been created, that he must have been preserved, and that a revelation, or instruction, must have been given him, by God. Now, this revelation might have been given him at the creation, and have been sufficient to conduct him through life without farther intelligence: Or, it might have been given only as wanted.

In the first case, the first created being must have had revealed to him things present and to come, must have seen his wants, all the dangers to which he was exposed, and must have been shewn the means by which he was to satisfy those

wants, and to avoid these dangers. In fact, what mankind now get from experience and instruction must have been originally received from revelation.

In the second case, man primarily may be supposed to have been taken by the hand, to have been conducted to knowledge as he wanted it through life; and to have gained experience, like his race, as his faculties expanded. But, in either case, or in any case between these, man, being taught by revelation, was to instruct his children, and these their descendants. A failure in this instruction would have broken a link in the chain of Providence: But a failure in man towards his offspring, from neglect or insufficiency, was possible, nay probable; and, consequently, he might have left them without necessary, perhaps without any, knowledge of the Divine Will.——Hence, divine instruction was still necessary to be repeated; and Prophets, or men whose minds were illuminated, might be repeatedly sent to the human race.——But the proofs of Revelation are well known. We have attempted an introduction to these—have demonstrated the original necessity thereof—and have shewn that Atheism and Deism have no ground from the nature of man.

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